UNITY

Devoted to Christian Healing.
A magazine issued the 1st of each month by
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
15 cents a copy; $1.50 a year
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Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 71 KANSAS CITY, MO., JULY, 1929 No. 1

A LOVING TOKEN

By NINA M. LANGFORD

In every woodland tree,
Each wayside flower,
My eyes behold Thy goodness, Lord.
In each glad shower
And softly singing breeze, I see
A loving token, Lord, from Thee.

The friend who came to me
From out the night
Was Thy hand reaching out, O Lord,
To point the light.
And e'en the dark was meant to be
A loving token, Lord, from Thee.

For every gift so free,
Or large or small,
I ne'er can show my gratitude.
But here's my all,
A joyful heart—each day to be
A loving token, Lord, to Thee.

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EFFICACIOUS PRAYER

By RICHARD LYNCH

EDITOR'S NOTE—Richard Lynch delivered this address at Unity chapel, Kansas City.

Richard Lynch has been a Unity worker since his youth. He was for years connected with the executive and professional work at Unity headquarters. Eight years ago he went to New York and has ever since been leader of the Unity Society of Scientific Christianity in that city. He has inspired a large following and is now internationally known as a lecturer and author. His latest book, "Man and His Powers," published by Dodd, Mead, & Co., has received favorable commendation from metaphysical readers and press critics.

EVERY MAN knows that he is forever dependent on a power other and greater than his own, a mind wiser than himself, from which his very life is derived and by which his being is sustained. This power, name it whatever he will—nature, destiny, evolution, or God—man is compelled to recognize as the great, basic activity underlying the mystery that science has tried in vain to create, the mystery of life.

No thinking person can conceive his life to be original; he must regard it always as derivative and dependent—a precious trust, placed in his charge, for which he is required to give an accounting. Even as we perceive that God is man's necessity, so we know also that man is essential to his Creator. The truth of man is God, his sustaining principle, and he receives from his Father life, intelligence, and all other constituent elements. In reality man and his sustenance are inseparable and interdependent—his spirit clothing and expressing that of his Creator, which remains to sustain and strengthen its creation.

Of himself man can do nothing. His handiwork is not creative, but imitative. He seeks to perfect his copy after an ideal plan existent in the original, creative Father mind, which is God.

Thus he recreates the wonders of nature—reproduces its music, models its forms, paints its beauties in rainbow hues, and calls these expressions of Divine Mind "art." Imitating the creatures of the sea, he invents the ship and the submarine. From the birds of the air he conceives the idea of making wings for himself. He seems always to know that his life and his work are derived.

Thus we see that it is the nature of man to seek his Source of being. Search for it he will as he has continued to do since he began to use his reason. Satisfaction of the unceasing urge within him to seek his Source is the universal function of prayer. So long as he instinctively feels his limitation and dependence, he will make imperative demands on life for his necessities. Only the Creator of the universe can satisfy his needs; therefore, without prayer man's life is incomplete.

In the evolutionary history of prayer we trace a curious progress, ever keeping pace with man's conscious intelligence, and silently testifying to the actuality of his divine kinship. Very early in the life of the race, primitive man, urged by elemental fear, made his prayer to what seemed to him to be a controlling power. At different times and in various places he paid homage to the sun and to the stars, to fire and to water, to animals and to plants, to images and to myths.

What then could be more natural, to man's groping intellect, than a mighty personal God, colored by his own human ideas and habits and swayed by his physical emotions, needs, and petitions? As his search for a power greater than his own gradually developed, he traversed devious paths of ignorance and error. He approached his Deity timidly, with sacrificial gifts, with humble plea and earnest supplication. Always he feared punishment in case his efforts proved unworthy in the sight of God.

Great changes have taken place in the mind and soul of man as regards his interpretation of

God. In the language of some theologies, prayer is still an appeal to the Infinite to grant the finite; however, many of us have come to apprehend Him as living principle, rather than as a quasi-human personality. We have found Him in mind and have learned to know Him, through His attributes, as the ever-present, all-powerful activity of Spirit. After thousands of years of searching, man has made this discovery, and the realization has come to him that there is a complete supply for his every need in the universal kingdom of the absolute. He has also discerned that God is seeking to bestow His infinite goodness on man, to make of him the ultimate of creation.

Each individual is an outlet and an agent for the unlimited resources of Spirit. God is the divine capacity to give; man, the receptive agency to express. Only in so far as man surrenders himself as an outlet for spiritual energy can he utilize its force and bring into manifestation its quickening power in pursuit of his goals. Does he, in his ignorance, require understanding? Is he sick, unhappy, or poor, beyond the endurance of his little personal self? The Father principle is waiting, with infinite wealth of resource, to make good the deficit, whatever it may be. The only requirement is agreement, or coöperation, on the part of the needy one. He must remove his lesser self, the barrier between himself and God.

The Hebrew word that is translated, in our English Bible, as "pray" or "prayer" has various forms of the root word, *palal.* All its significations lend a wonderful meaning to its English inheritor, which, in its essence, denotes "to judge oneself to be marvelously made"; "to recognize wondrous things within the self, and to do so continually and habitually." Man in general has, indeed, fallen far below the high spiritual purport of prayer. For scarce is the person who remem-

bers to recognize himself as a wondrous miracle made in God's image, and to do this always.

In the light of this ancient Hebrew word, the human spirit, in its reaching out to something greater than self, in its instinctive cry for some reality to satisfy its longings and to objectify its ideals, must receive its reply from within. Its prayer is as a wire that carries to the outer life a current of energy from an inner power house, in whose batteries is stored the dynamic consciousness of God. To contact this consciousness is to practice the presence of God.

True prayer is a realizing of the orderly, harmonious creation of Spirit; a thinking in terms of reality; a rising into the perfection of Divine Mind. It is a coming into the light of Truth through correct insight into Being; a conforming to principle; a perfect demonstration of divine law; an application and appropriation of infinite goodness. It helps us to appreciate the beauty and the wonders of the world in which we live; it comforts us with a companionship that cannot be taken from us; it renews our courage, enlarges our blessings, and disciplines us in the school of service. It is that light in which we "may see the light."

We pray in order that the divine will may be done in and through us. If coördination or right relationship is lacking in our human affairs, prayer will bring it into perfect adjustment. Only as we make this unity do we come into true at-one-ment with our good. Prayer is divine adjustment, but the adjustment cannot be made over a barrier of disagreement. Consider Jesus' saying: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee . . . first be reconciled to thy brother, and then come and offer thy gift." Human adjustment must be made to the full extent of human understanding before spiritual exercise can be effective—the barrier between man and man re-

mains also a barrier between man and God. Agreement with all creation and its eternal completion is the law of prayer.

Prayer is essential because it brings us into direct alignment with the original thought of God. Only in the sense that man lives in harmony with Divine Mind is it true that all things are possible to him. Man enters into prayer in order to rise out of the imperfect beliefs of the race. Any failure to live in God reveals itself in the ills and sorrows of the world. "For with thee *is* the fountain of life," and any interference with its spontaneous, free flowing activity inhibits its stream of vital, life sustaining nourishment.

Sense bondage drops away when man prays aright, when he conforms to principle. Just as vivid sunlight banishes fearful night shadows, so the intense radiance of Truth exposes the impotence of materiality and its adversities. His living in the consciousness of the human outlook has so dwarfed man's capacity to see and to receive that it is high time he cultivated the practice of prayer. In his application of divine principle through prayer lies his cure-all for lack, ignorance, and misery; prayer is his "very present help in trouble," and should be as spontaneous a movement of spiritual instinct as is reflex action of the muscles to physical stimulus.

Jesus stressed the necessity of becoming as little children before the kingdom of heaven could be entered. We know how mentally receptive a little child is, and we must become equally receptive if we are to learn to pray effectually. As the young mind masters its alphabet, so do we study certain spiritual principles in studying the science of prayer. We must learn to use those principles just as we learned to apply the rules of mathematics to the adding of a column of figures. This we cannot do unless we are willing to receive instruction. Before a scientific principle can be fully and invariably demonstrated it must be

understood, and prayer is a science, involving accurate agreement with law, just as truly as physics or mathematics or music.

Truth students know that Truth *is*, and that the correct solution to a problem is the result of their working according to the laws of Truth. Yet every day people complain that their prayers are not answered. A suggestion that possibly they do not know how to pray usually arouses indignation. To the persons who followed Jesus—His close friends and disciples—prayer was very likely a daily experience, yet one of them said, "Lord, teach us to pray." Undoubtedly they had concluded that, as the Master's prayers were always answered, He must have a secret formula.

Not only did Jesus comply with this request by giving a beautifully comprehensive prayer-form, but He taught how to use it. "When thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

How long it has taken man to grasp the significance of the first act requisite in approaching the Infinite, "enter into"! For many thousands of years man has sought something in the "without," when all the time his "City of Refuge" has been within himself. "To recognize wondrous things within the self" was the ancient Hebrew idea of prayer. Jesus, then, was repeating this in metaphor. "Enter into thy closet"—the place of perfect thought, the treasure vault where wondrous things are stored—beyond the power of moth or rust or thief. Enter the presence of the "God and Father of all, who *is* above all, and through all, and in you all."

"And when thou hast shut thy door." Having entered this place of illumination, all thought of self must be shut out. As Jehovah commanded Moses to come up into the mount alone, for the reception of the law, so each soul must approach its

Sinai of communion alone. The door must be closed on the turmoil of race thought, the delusions of material belief, and the clamorous demands of sense.

Then "pray to thy Father which is in secret." There, in the hidden recesses of your soul, are the wondrous things—the courage, the inspiration, and the joy that you are seeking. There is the place of adjustment, the magic mirror in which the true self is reflected as the image and likeness of its Creator.

"And thy Father, which seeth in secret, shall reward thee openly." Not alone in the secret place, but openly, shall we receive our answers. As "Moses' face shone" by reason of his communion with Jehovah, long after he had come down from the Presence, so shall we carry with us, into the outer, the shining adjustment of Spirit that we have received. The natural result is a corresponding readjustment of affairs—an expression of the true and perfect image that we have beheld, of the wondrous possibilities within ourselves.

In the realization of "our Father," we lift ourselves above sense consciousness and behold true reality. No semblance of prayer can do this. The antiquated, servile beseechings for mercy, the pleading and begging for favors, are all intimations of our understanding the Father as a human deity with even less determination than many persons possess. The supposition that wailing and entreating might change an entire omnipotent plan, just to please or to accommodate one human life, is fast becoming obsolete.

We know that the universe is governed by unfailing law and that nothing in law is accidental; nothing "just happens." There is a specific cause back of every effect, and, wherever we find that cause and the same conditions, a like effect will always result. If we were unable to depend on universal law, cosmos would soon be reduced to chaos.

In our treatment of prayer as a science subject

to immutable law, we are compelled to discard much of what we have been taught about God and religion in general. We are fast learning to know God as living activity, creative force, infinite Spirit. Although many are still seeing "through a glass darkly," we know that spiritual sight grows ever clearer, and the day is fast approaching when we shall all see "face to face."

In this age of science, which has transformed a static universe into a fluid universe and has utilized the energy of that fluidity in the service of humanity, it follows, quite logically, that man should advance toward the rediscovery of prayer as strong spiritual energy. More and more is the world recognizing thought as a powerful force, to be applied and directed, and subject to certain fixed laws.

Intense desire in the human soul is a prayer energy that uses thought as its operating medium, and the response or reaction of this energy, when used in accordance with law, is no more mysterious than the effect of any other applied principle. The physicist, measuring sound and light vibrations, under certain proved conditions, achieves definite results. The chemist, the astronomer, the musician, each applies a working principle and gets an answer. But with this dynamic, potent energy of spirit—this prayer-force—man has accomplished little; he has not regarded prayer as a science requiring the fulfillment of certain necessary conditions.

Since prayer has been answered not once, but many times, we are reasonably certain that it is subject to definite, unfailing laws, which, if properly complied with, will always produce a desired result. This result is not a favor that is granted by some being who gives or withholds at his discretion; it is an inevitable working out of immutable principle.

We often wonder why our prayers are not answered, and nine times out of ten we blame God

for the failure, rather than ourselves. Spiritual thinking is powerful, but it must carry with it clear vision, deep desire, strong faith, and sustained effort. Most of us mistake a part for the whole, expecting desire alone to bring about the result. Very few of us have a definite, vivid picture of the thing that we desire or much faith that we will receive it, and rarely do we "pray without ceasing."

Within that quiet laboratory, where dwells

> The sovereign Alchemist that in a trice
> Life's leaden metal into gold transmutes,

is fashioned prayer energy; attuned to the vibration of faith and sustained by persistent contact with its vital battery of spirit, this force is broadcast to every station of man's being, until all its relationships become expressions of prayer. In accordance with the law of duality, it rebounds or expresses, in the ratio of its original stimulus. It has the polarity of any force—the negativity that is receptive, or subjective, and the positivity that manifests in the objective.

When we pray we enter into God consciousness. We cannot approach this consciousness over barriers of poor, sick, unhappy beliefs; there is no room in the laboratory of the "inner closet" for burdens and problems. First we have to see true and perfect ideas, to come over to God's side and recognize Him in the wondrous things within the self; to receive, in a word, the inspiration of Spirit before we can project it into our affairs.

Man is God's outlet for ultimate perfection, and when he beholds the truth of creation he knows that he cannot ask for anything that God has not already provided. Prayer is not our pleading for more, but is our asking to see what is and, after seeing, our continually and habitually recognizing that vision of reality until it manifests as the concrete result of its own energy. Thus prayer and its answer are one—the ultimate completion of man's life.

FACULTY UNFOLDMENT

By CHARLES FILLMORE

How does the internal mechanism in man contact the universal spiritual forces?—*Extract from a letter received by Unity School.*

Man is the offspring of Spirit, and his central identity is spiritual and in direct contact with his spiritual Source through the twelve powers, or faculties, of mind. The faculties function from the within, or the spiritual, to the without, or the mental. The reverse of this is also true. So the mind of man has its spiritual side and its mental side. Spiritual ideas are born in the spiritual consciousness and are thrown into the mental realm and from the mental into the mechanism of the body. The mechanism of the body, which includes nerves, muscles, flesh, blood, bone, functions from the mind and not directly from Spirit. When the center of identity in man, that is the I AM, thinks and wills from a physical standpoint man acts like an animal. If the I AM is poised in the mind, which is related to thought, the intellect dominates. If the I AM identity is centered in Spirit, spiritual ideas predominate in consciousness. When such ideas are combined harmoniously we have the perfect man, Jesus Christ.

To get a complete understanding of this question requires years of study and development along spiritual lines. However, the universal finer forces can only be realized and comprehended fully by man's awakening the higher, spiritual faculties of mind. Intellect cannot satisfactorily comprehend the deep things of Spirit. Transcend intellect and unfold your spiritual mind. "Now the natural man receiveth not the things of the Spirit of God." Spiritual things are discerned through spiritual understanding, by the attention's being directed within.

Does God talk to man direct, or does He give man the inner impulse to go forward? What part do the twelve faculties play in the communion between God and man?—*Extract from a letter received by Unity School.*

God is Spirit. God is mind. Spirit, or mind, is the foundation of all language, and yet Spirit, or mind, does not utter the words that make up languages. Spirit gives the inner impulse, or idea, that we clothe in the language of our country. The twelve faculties of man are quick to interpret the inner impulse, or idea, and through the combination of the idea with the faculties, or certain ones of these faculties, the words are formed that are heard by the ear. The working of the imagination, the outlet of which is between the eyes, is the formative power of words, which shape themselves in the voice.

The words that people hear in the silence are sometimes the vibrations of thought from other personalities that are sent through the ether and are intercepted and interpreted by the faculties. Again the still small voice from the superconsciousness may be the impulse, or vibratory idea, through which God inspires man. But the soul or the conscious mind must interpret and put into language the impulses that arise on the various inner planes of consciousness. For example, the audible voice causes vibrations in the ether. These vibrations are picked up by the ear and carried by the auditory nerve to the language center in the brain where they are interpreted by the conscious mind and translated into words. The same general law prevails in the reception and interpretation of the vibrations of Spirit by the soul of man.

The twelve spiritual faculties are essential in the development of the perfect man. Just as it was necessary for Jesus Christ to call His disciples, or spiritual faculties, when He had reached a certain stage of unfoldment, so every man in

progressing spiritually finds it necessary to call forth his spiritual faculties. In fact, under the plan of divine evolution man must train deeper and larger powers continually; he must continually lay hold of these inner impulses, transmute them into thoughts, and keep a constant flow of spiritual energy directed to the inner centers of his organism. Thus, through the power of his word, his whole being is quickened into new life; and thus it is that man's destiny is the expression of eternal life in the body temple.

GRACE SUFFICIENT

By ELIZABETH VOSS

My emptiness He ever fills,
  He satisfies my longing soul;
The tumult of my heart He stills;
  He leads me ever to my goal.

As my Beloved is wise and strong,
  Through Him I can do all things well.
Oh, soar within me, happy song!
  With Him I shall forever dwell.

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SUNDAY

11:00—12:20 p. m.—Unity Services.....*Charles Fillmore*
12:20—12:55 p. m.—Silent Unity Healing Service
8:00— 9:15 p. m.—Grand Ave. M. E. Church.... .....*Dr. I. M. Hargett*
10:00—11:00 p. m.—Unity Services.....*Francis J. Gable*

WEDNESDAY

10:30—11:45 p. m.—Organ Recital—talk by *Charles Fillmore*

THURSDAY

6:00— 7:00 p. m.—*Unity Band*—*Wee Wisdom* Story Lady—*Youth* Players—Poet's Work Shop
9:00—10:00 p. m.—Concert .....*Unity Orchestra*

DAILY

11:00 a. m.—Daily (except Sundays)—"God's Half Hour"

PRACTICE

By George E. Carpenter

PROBLEM! Problem! Who has a problem? Did you say, "I have"? Then you are one with whom I want to chat. You and I have something in common—perhaps not the same problem, but at least the fact of possessing one. We won't talk about this with an attitude of "misery loves company." Instead of our holding a lodge of sorrow, or our sitting each by himself in a corner and bemoaning our fate, we shall exchange ideas as we view our problems in the light of Truth.

Life is a series of experiences—triumphs or disappointments, joys or sorrows. Every man faces problems—some trivial, some large, some happy, some sad. As we observe the different ways in which various persons meet similar problems, we naturally wonder which is more important—the experience or the way in which it is met.

To most persons a problem is a burden from which they are seeking release. Some persons submit more or less gracefully to their burdens, believing them to be trials to which all flesh is heir and from which there is no escape. Other persons rebel against what they call cruel fate. Yet in neither case do these persons find freedom from their cares. Contrast the passive submission or the futile railing of all such persons with the positive, fearless attitude of a third class—those who neither spend their strength in vain reproach nor bow before "the slings and arrows of outrageous fortune." These persons have caught the vision of life as a school. They realize that the problems of life are but opportunities for them to learn, and to grow stronger physically, mentally, and spiritually. Their successful solving of their problems, their triumph over things to which others succumb, proves clearly that this or that

experience is of small consequence—the all important factor is the attitude of the individual toward life. Our reactions to the problems that we face determine our progress toward the true happiness that lies in attaining the Christ perfection.

The wise accept their problems as opportunities for growth, or progress. We can smooth the pathway of life by recognizing that everything that we desire to do or are called on to do is a problem, something to be done, a lesson to be learned. We can free ourselves from all sense of burden by knowing that our problems—the things that annoy us, sadden us, or otherwise keep us from being care free—are but rungs of the ladder that leads up to the spiritual heights. As we solve each problem we move one step nearer to at-one-ment with God.

Before you reject the statement that everything is a problem, let us consider some illustrations. Suppose that you wish to leave a room: you merely open the door and walk out. Is it a problem for you to open the door? You probably say: "Of course not. It's too easy." True, but isn't it easy because you understand how to open the door and have opened it many times? Suppose that as a "matter of life or death" you had to open a locked safe and that you did not know the combination and could not get it. Would you call that a problem? I would, and I think that you would too. We would probably be floored. Yet there are men who, without tools and without fuss or worry, could quickly open that safe. They could open it because they know how and because they have opened safes whose combinations were not available. You may supply as many more illustrations as you choose. But the longer you study this question, the more you will realize that whether or not we name a thing a problem—as the word is commonly used—depends entirely on our understanding of the thing that we are under-

taking and on our faith in our ability to apply our knowledge.

Understanding and faith are attained only by practice. You may turn to books and make an exhaustive study of some subject, and thus you may acquire an extensive knowledge of it. But until you, with faith, begin to apply your knowledge, begin to practice using it, you will not truly understand your subject.

When they began their experiments the Wright brothers had but little knowledge and less understanding of aviation. But they had faith. As day by day they made their faith active by using their scant knowledge, their faith grew stronger, and they attained greater and greater understanding, until finally they gave to the world the airplane. During their experiments, they met problems that would have caused some persons to give up. But these men persisted in putting their faith and their knowledge into practice. They faced many things that were hard to do—things that aviators now do as easily as you walk. Those things are easy of accomplishment today as a result of understanding and faith acquired by practice.

The dictionary says that practice means "to perform certain acts often or customarily in order to acquire proficiency or skill." A thing that you do easily and well, because of practice, you do not call a problem. Whether it is to drive a car, bake a cake, or demonstrate health, you do not fear the outcome. You have done the thing before. Therefore you can do it again. Your understanding and your faith have been developed by practice.

You may say, "That is true of everyday things —work that I do with my hands or my brain. But what of the complex things in life—human relationships, heavy losses, and great sorrows?" You may say, "I am facing a new experience, a problem that I have never met before. Such a thing has never before come into my life, and I have no

knowledge of it. I don't understand it, and I have no one to help me. I am all alone. I don't know where to start on this problem."

My friend, you are not alone. No one is ever all alone. There is always God. At the center of your being is the infinite One who says, "Lo, I am with you always." This is your starting point: Begin now to practice the presence of God.

Sooner or later there comes to every man an experience that baffles him, circumstances that menace his life's work, or sorrow that threatens to crush him. These things are not jests of a capricious god; they are a part of the divine plan; and they offer opportunities for spiritual growth. If you are facing a trying situation, begin to realize that God is standing by you; begin to practice the presence of God by making active your faith in Him as your all-sufficiency, your help in every need.

You are not totally ignorant of God. Every one has some understanding of the Father. In every one is a spark of the Christ light seeking to shine forth. This Christ light in you is your understanding. Let it shine. Begin to use it to bring joy and happiness to others. As you use it, it will grow brighter and brighter until its radiance will reveal to you the solution to your problem. In fact, your problem will have ceased to be a burden; it will have been dispelled by your divine understanding's working through your active faith in the presence of God.

If you are beset by doubt, worry, or fear, put it aside for a time. Few problems are so immediately pressing that they cannot be ignored for a few minutes, hours, or longer. During this time (even a few seconds will help) forget your trouble, and give your attention to God. Seek to learn His will for you, and, while you are seeking, strive to live according to your highest concept of good. Your persevering faith will surely be rewarded. Either you will find the way out of your difficulty

or you will find that your fear was groundless—your alarm was but a product of your imagination. Truth students soon learn the soundness of the philosophy expressed by some one who said: "The troubles about which I worried most were those that never happened."

Do you ever look upon a person who has attained a conscious realization of God as the one Presence and the one Power—a person who seems to live apart from the strife and turmoil of the material world—a person whose life is a beautiful symphony of divine love as he dwells on the mountain top with the Master? Do you long to enjoy such happiness? Do you aspire to the perfection that you see your brother expressing? You can realize happy companionship with God, if you will heed the call of Jesus: "Follow me."

To follow Jesus you must be about your Father's business. You cannot attain the Christ perfection by sitting down and wishing that you were like the Master. If you would be like Him, you must work as He worked, serve as He served, and love as He loved. It is well to keep the Christ before you as your ideal. It is well to spend time in prayer and meditation, but you must remember that the purpose of prayer is to fit you for greater service. In the silence you learn God's will and gain the strength and understanding that enable you to do His will. But if you neglect to put into practice that which you realize in the silence, your realization is ephemeral. Only by active service can you follow Jesus and move toward your ideal of divine perfection. Only by living the Truth that you know can you grow in the image and likeness of the Creator.

Perhaps you feel that your progress is slow and that you deserve better things. Perhaps you aspire to a state of consciousness that seems to elude you—one that seems to lie just beyond your reach. You may feel that you are on the verge of a great demonstration, yet your efforts seem

futile. In seeking the thing that is blocking your path look beyond your present aspiration. Have you solved your old problems? Are you working on something that is diverting a portion of your attention from your chief desire? Very likely the thing that is intruding on your time is a problem of yesterday.

Any problem that we fail to solve correctly or that we make no attempt to solve will present itself again and again until we have mastered it. We cannot dodge the lessons of life; each must be learned sooner or later. The man who makes the most rapid progress is he who learns each lesson as he meets it. Having learned it, he is free to give his entire attention to the next experience. By withholding from us the greater things until we have learned to bear the lesser God insists that we walk step by step. There is an easy way to enter the kingdom of heaven—the way of love. But there is no short cut. No man can steal in by the back door. The divine plan is based on harmonious growth. All is in divine order. The tree cannot bear fruit before it has brought forth the blossom.

The Truth side to the question, "How can I solve my problem; what shall I do to be free?" is that in Truth there are no problems that we should accept as burdens or punishment. There are only God and things to do in His service. There always will be lessons to learn, work to do, love to share with our fellow men. You would not have it otherwise. You are not seeking freedom from responsibility nor do you wish to evade your duty to God and man. The Christ, whom you follow, abides in your heart after many centuries because of the loving, unselfish service that Jesus gave to His brother. You strive to love as He loved, and you glory in the privilege that is yours.

The freedom that you crave is release from the bondage of doubt. You do not doubt God, but you doubt your ability to please Him. You ques-

tion whether your best efforts in the Master's service are good enough. Of course they are not good enough when measured by the standard that Jesus gave to the world. They are insufficient to win for you the pearl of great price, the supreme realization of Jesus: "I and the Father are one." But fear not. Today your best is good enough for the moment. Your only concern is to do better today than you did yesterday. Step by step is the law of growth. God does not expect the acorn to be a mighty oak before it has been a sapling.

The way to grow in all things is: Practice. Freedom from anything that restrains, burdens, or saddens the soul on its journey back to God may be won by the practice of the presence of God.

Awake, my soul, to joyful lays
And sing thy great Redeemer's praise;
He justly claims a song from me;
His loving-kindness, oh, how free!
—*Samuel Medley.*

MASTERY

By ALICE L. RUTH

Man in his right domain uses the wisdom and the love and the energy of Spirit to attain his desires. He recognizes himself as a spiritual being, one with the Father, and while he lives true to this understanding he is master over every situation.

Man in his right domain centers his love in the Most High, thus fulfilling the commandment, "Thou shalt have no other gods before me." Therefore he is unmoved by the things that cause friction among those who are swayed by selfish loves and desires. He no longer combats things mentally or physically, for he has learned the overcoming power of divine love, and this power makes him a master.

THE TRUTH THAT FREES

By CLINTON E. BERNARD

Christmas greetings from Mr. and Mrs. Charles P—— and Charles junior. He is four months old, weighs twenty pounds, and is the finest looking little chap in town.

THE FOREGOING message came last Christmas to Kate Robertson, head of the Silent-70 department of Unity School. The greeting in itself is not unusual; it has been duplicated by many other proud fathers. The message is unusual in one respect, however: it comes from a man who became a proud father after spending twenty-one years in prison.

When Charles P—— was only nineteen he was accused of having murdered a man. He was tried and sentenced to be hanged, but eventually the sentence was commuted to life imprisonment. Twenty-one years later he was released from prison conditionally. Later he was pardoned by the President of the United States.

Many persons watched his case with interest. They knew that he had always asserted his innocence of the crime with which he was charged. "Very well," they said, "we will give him the benefit of the doubt. Assuming that he was unjustly imprisoned, that he was an innocent boy when he went to prison—what is he now? What person can associate with criminals for twenty-one years and retain the integrity that society demands?

This man has answered their questions. In three and a half years he has established himself in a paying business, proved himself a good citizen, acquired a wife, and made delighted announcement of the advent of little Charles.

Even sticklers for justice should agree that restoring this man to useful citizenship was much better than hanging him. "But," some will object,

"this is an exceptional case. Few criminals really reform. If there were some way of instilling a sense of moral values into criminals, of convincing them that to be happy one must be good, then——"

Well, there is such a way. Charles P—— has proved it and is still proving it.

Few well-informed persons believe that our present penal system is enlightened or scientific. Virtually all of us know that respect for law is a matter of education, and that punishment is not likely to be effective education. In fact, the lawbreaker has generally been punished in a spirit of vindictiveness, without regard to the question whether the inflicting of punishment was the best thing to be done. Education in the Christ way of living is the only complete remedy for his trouble.

There is a department of Unity School, called Silent-70, that devotes much time to giving inmates of prisons a teaching, a philosophy of life, that will take them out of the criminal class. Charles P—— is an example of the good resulting from this work. When he began serving his sentence he was a boy, with little experience in living. For a time, after he was sent to prison, his creed was bitterness and hatred; he gave these emotions out, and received them back in good measure. He was a bright boy, however, and he began to notice that he received the best treatment from those whom he treated best. That law is so elementary that mention of it may seem childish, yet it is at the base of all ethics. The young prisoner thought deeply of the law and was impressed by it. After years had passed he heard of a Truth study class that was being formed among the prisoners in the institution in which he was confined. He investigated the teaching and found that it was just what he wanted and needed: a practical philosophy that taught him how to live in harmony with his fellow men. It was based on the practical application of the rules laid down by Jesus Christ.

According to Professor James, the psychologist, "to be converted, to be regenerated, to receive grace, to experience religion, to gain assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior, unhappy, becomes unified and consciously right, superior, and happy, in consequence of its firmer hold upon religious realities."

Harold Begbie says in the preface to his wonderful book, "Twice-Born Men":

> The purpose of this book . . . is to bring home to men's minds this fact concerning conversion, that, whatever it may be, *conversion is the only means by which a radically bad person can be changed into a radically good person.*
>
> Whatever we may think of the phenomenon itself, the fact stands clear and unassailable that by this thing called conversion men consciously wrong, inferior, and unhappy become consciously right, superior, and happy. It produces not a change, but a revolution in character. It does not alter, it creates a new, personality. The phrase "a new birth" is not a rhetorical hyperbole, but a fact of the physical kingdom. Men who have been irretrievably bad, and under conversion have become ardent savers of the lost, tell us, with all the pathetic emphasis of their inexpressible and impenetrable discovery, that in the change which overcame them they were conscious of being "born again." To them, and we can go to no other authorities, this tremendous revolution in personality signifies a new birth. It transforms Goneril into Cordelia, Caliban into Ariel, Saul of Tarsus into Paul.
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> There is no medicine, no act of parliament, no moral treatise, no invention of philanthropy which can transform a man radically bad into a man radically good. If the state, burdened and shackled by its horde of outcasts and sinners, would march freely and efficiently to its goal, it must be at the hands of religion that relief is sought. Only religion can perform the miracle which will convert the burden into assistance. There is nothing else; there can be nothing else. Science despairs of these people and pronounces them

"hopeless" and "incurable." Politicians find themselves at the end of their resources. Philanthropy begins to wonder whether its charity could not be turned into a more fertile channel. The law speaks of "criminal classes." It is only religion that is not in despair about this mass of profitless evil dragging at the heels of progress—religion that still believes in miracles.

The book goes on to tell of actual cases of reformation in the slums of London. There was a man called "Old Born Drunk." It is probable that he actually had been born drunk, for his father and his mother were drunkards. When he was about forty-five or forty-six years old—birth certificates were not thought important in his family—he seemingly had sunk as low as a human being can sink. He seemed incapable of thinking, yet somehow he got the idea that God could save him from his miseries. He prayed for help and his prayer was answered. He never took another drink, and never even wanted to take one. From that time on he lived an upright life. He lived by selling newspapers, principally in saloons. His acquaintances who had known him in the old days tried to get him to drink, but he was not interested. By believing on God and asking for help, he had been reborn.

The keynote of Jesus Christ's teaching is this: The Christ Spirit, the Father, the Spirit of God, dwells in every individual. If invoked intelligently, according to divine law, it can literally bring about miracles. Such is the teaching by which Unity School is trying to educate convicts into upright citizens. The work is unpretentious, plodding, but the results are excellent.

Perhaps there is no other class that needs Truth so imperatively as the prisoner does. He dwells in an atmosphere that is a constant reminder that his mode of living is not productive of happiness. He is desperately in need of a better way of living, and he cannot possibly fail to recognize the fact. If not educated into saner

ways of living he may resolve to be a better burglar, a more efficient safe-cracker, or a warier bootlegger; above all, he will resolve to be harder to catch. However, if given intelligent education in the ethics of good citizenship as laid down by Jesus Christ, he may—and probably will—sincerely resolve to go in the way that so many have found to be the best, the Christ way.

The Silent-70 department is sending Truth literature to virtually all the prisons in the United States. When prison authorities learn that the teaching is nonsectarian, that it really helps prisoners to become law-abiding, that it is popular with the incarcerated men because it offers hope and freedom, then they are glad to give it to those with whose spiritual and moral welfare they are charged. The teachings of Jesus Christ *will* transform bad men into good men; they are the only hope for those whom society has branded as criminal.

This social welfare service is carried on as a part of the Unity work. (Unity is a member of the American Prison association.) It is supported by the contributions of those who have knowledge of the benefits that are brought about through this agency. Contributions are never directly solicited for the maintenance of this work, but they are gladly received. Naturally the scope of the work depends on the support received.

There are only a few men and women who are personally teaching Truth to prisoners. The field is a virgin one, and is full of promise. Those who are interested in such service are invited to write to the Silent-70 department of Unity School.

Of all the Christmas gifts that were received by anybody last year, it is probable that few brought more joy than Miss Robertson received from her yuletide message from Charles P——, ex-convict, and little Charles. It is a wonderful thing to take a pariah and restore him to his citizenship in the kingdom of God.

DETERMINISM

By C. O. Southard, M. D.

THE STRICTLY scientific psychologists tell us that man is the creature of his environment and heredity. In other words, they claim that we are not free to choose our way in life, that the conditions of our birth, of our ancestry, and of our environment determine our actions and make us what we are. According to them determinism is an absolute law, and they believe that they are able, by making a study of these conditions, to tell each person just what position he can fill in life. They add that he must not look higher. A great many people, without stopping to investigate, believe that this is true, because it appears, at first glance, to be a fact. So many persons have preached this doctrine, as well as that of fatalism, that it is now very nearly a controlling racial thought.

A merely superficial examination shows the falsity of the teaching. If even one person ever had succeeded in surmounting the barriers set by this teaching, his success would show that determinism is not an absolute law. Now, the fact is that history is filled with the examples of those who overcame the limitations of humble birth, poverty, lack of education, poor environment, and every other conceivable handicap, including actual physical deformity, and who rose to high positions. To list only the names of such persons would require altogether too much space; besides, it would only be repetition, for the books on practical psychology, the magazines, and even the newspapers have done this, and we are familiar with many of them.

The fact that all kinds of obstacles to progress have been overcome shows that determinism is not a law; it is only a rule that may be easily broken. It seems to be a law because the vast

majority of us let circumstances rule us, instead of mastering circumstances. We bow our necks to the yoke put upon us by heredity, family custom, habits of life, and environment. Then we read of this so-called law of determinism, and say to ourselves, "Well, I can't expect to have done better than I have done. It was not my fault. Here is the law." To follow the lead of those who have overcome adverse conditions requires two things, faith and courage, qualities that seem to be sadly lacking among the mass of people. Yet history shows that adverse conditions can be overcome—that it has been done many, many times.

Since this is true, why do most of us bow to this rule, and allow ourselves to be victims of circumstances that are entirely outside our real selves, when we should be the masters of circumstances? To travel in a rut made by other wheels is easier for a wheel than to get out of the groove and break new ground. Our minds are like wheels in this respect. We travel in the rut of the opinions and beliefs of our parents, our teachers, and our friends. We are led to believe that so long as we do this we are filling our appointed places in life and that we should be satisfied where we are. We are sometimes told that it is almost a sin to wish to change or to desire to raise ourselves to something higher and better than the place to which we were born. Yet, if some persons had not climbed out of the groove of environment and tradition, we would not have the improved conditions of living of which we are very proud. Why do not more of us follow the example of those who have overcome their circumstances? If we must travel in a rut, why not, at least, move into a better one?

It takes courage to break away from the beaten path and do something different. We are afraid of the opinions of other people, afraid that our companions will ridicule us, and when a new idea comes to us, our first thought is apt to be, "What

would my friends think?" This is usually enough to stop us right there and make us sink back to the dead level. Yet, when a person does break away and succeed, the very ones who sneered at him will hail him as a new prophet. I have no doubt but that the first paleolithic man who polished his flint knife was called crazy by his fellows in skins. Later on they followed his example, and the neolithic age was born.

A new idea is usually anathema to the majority. They can not bear the thought of it, but when the idea has been proved they grasp it joyously. Every suggested improvement has met with the opposition of those who stood in awe of tradition. Better houses, sanitary plumbing, railroads, steamboats, gas lights, electric cars and lights, the telephone—in fact, everything that ever was proposed for the betterment of living has met with this opposition. Many of these things were preached against as inventions of the devil to tempt man away from the good, old, beaten path. But all of them were developed by men who had vision, who were able to grasp new ideas, and who were not afraid to carry them out.

The influence that is hardest to fight is the voice of so-called authority. The fact that those whose claim to know all tell us that a thing is impossible is very likely to kill our ambition. But the records tell of many who went directly against the opinion of the authorities of their times and who proved that those gentry were wrong. We may mention Columbus as a classic example of one who did this. The builder of the first steamer to cross the Atlantic was another. This steamer brought over, on its first trip from England, a book, just off the press, in which an engineer proved by engineering data that a ship could not carry enough fuel to make the trip under its own power. When a man sets himself up as an infallible authority on any subject, whether material

or spiritual, his opinions should be scrutinized with suspicion.

We all have our little personal fears to overcome. The fear of incompetence, which confronts many when they are faced with new problems, is a deterrent to which the majority succumb. Even when they are shown that others have done as much, or more, they still doubt their own ability. It is hard to make people realize the immensity of the unused power within themselves. Even the few who have found this inner power, and who have used it, can hardly convince others. This foolish fear that we cannot do what others have done, our inferiority complex, must be rooted out by the knowledge that the power of God is available for the use of all; consequently, what one has done another can do.

If some have accomplished the feat of overcoming all the obstacles that they found before them, more of us should do likewise. How they did it is an interesting question, which we can answer very briefly. They did it because they knew, because they had faith in what they knew, and because they had courage to go ahead. You ask, "But how did they know?" How did Columbus know that there was land beyond the sea? How did Fulton know that he could build a boat that would travel under its own power? How did Bell know that he could make voices travel along a wire? All the authorities were against them, but they knew they were right, and they proved it.

Many psychologists regard man as merely a bundle of sensations, impulses, memories, emotions, and habits. They either overlook or deny the obvious fact that behind these sensory manifestations is something intangible, but powerful. This something is Spirit, which uses the marvelous mechanism that we call the body as a means of expression. They forget or deny the soul, the spark of the Divine in each of us. Spirit is, we

know, all-powerful and can accomplish the seemingly miraculous.

When man was made, the Creator endowed him with a faculty that transcends the intellect, a faculty that enables us to know that a thing is so when we have no scientific facts on which to base our knowledge, when even our reason speaks against it. As Bergson has emphasized it, this faculty, which we call intuition, is of supreme importance. It is through this metaphysical sense that we receive information and guidance direct from the supreme mind, when we still our thoughts and listen. We all have this faculty, but most of us pay little attention to it. Some even deny that it exists, but we have too many proofs of its activity to take that stand. Undoubtedly everybody acts on intuition at times, but there are comparatively few who have learned to use it at will, and to rely on it. The conditions of its use are not hard: merely to be still and listen, knowing that the Voice will speak. It is very simple to those who know. Writers have told how they obtained plots and stories in this way. Authors frequently write pages, scarcely knowing what they are putting on paper until they read it over.

Those who have risen above the conditions set by heredity, environment, or whatever was holding them down have been open to the inspiration of this inner Voice. They have been receptive to new ideas, and they have possessed the courage to follow the leads that they received, as well as faith, which made them know that the Power that gave them the ideas would help them to bring the ideas to fruition. In some cases they may not have been aware of the source of their knowledge, but they learned to rely on what came to them in this way.

Many years ago a young man crossed the Atlantic to this country. He had managed to scrape up enough money to pay his fare in the steerage of an emigrant ship, but he did not have a coat or

blanket. He landed in New York unable to speak a word of English, and with but five cents in his pocket. He was a Serb from a little, unmapped village. His father and mother were illiterate, but he had gone to school for a time in his own village, and in a neighboring town. According to some of our determinist friends his case would have been hopeless. He would not be allowed to land today. But let us watch him.

After landing he obtained a job of driving a team on a farm. He was not afraid of work, so he toiled at whatever he could find, and studied English. He also learned a great deal more. If we skip nine years from the time of his arrival, we find him on his way to his native land to visit his mother—in his pocket the degree of B. A. from Columbia and papers making him an American citizen. Neither did he travel in the steerage. After visiting his mother he spent a year at Cambridge university and two years in Berlin, perfecting himself in physics. He then returned to New York to fill a position on the faculty of the college from which he had been graduated.

This man is Michael Pupin, one of the world's greatest scientists. If you have never read his account of his overcoming, entitled, "From Immigrant to Inventor," do so at once. The book is an inspiration and a lesson.

When he was a boy, herding cattle at night on the plains, the question, "What is light?" occurred to him, and gripped him. He could not get any information at home. He outgrew the local school, and that in a neighboring town. Then he went to Prague for a year. Still his question was unanswered. He had developed a deep desire for knowledge. Now, we know that a deep, sincere, righteous desire is a prayer. His prayer was answered. How he was led to come to this country through meeting an American family on the train to Prague, and how he overcame every seeming obstacle, is a wonderful story. It is almost like a

fairy tale, for it is a tale of intuitional guidance toward his object. Every step is clearly shown.

The key to his success may be found in his narrative. His mother was a very spiritual woman, and, although illiterate, was endowed with good sense and judgment. When he, as a boy, objected to attending school, she said to him, "My boy, if you wish to go out into the world about which you hear so much at the neighborhood gatherings, you must provide yourself with another pair of eyes; the eyes of reading and writing. . . . Knowledge is the golden ladder over which we climb to heaven; knowledge is the light which illuminates our path through this life." He followed her advice, and as he outgrew the local schools his mother developed the faith that he was being divinely led through their patron saint, St. Sava. So he was helped on by the faith of his mother in the divine power. On the trip to America he suffered severely from cold, and from fear of the sea, which was new to him, but read what he says: "It was my implicit trust in God and in His regard for my mother's prayers which enabled me to overcome my fear and bravely face the horrors of the angry sea."

So we see here one who through faith, and led on by a desire for knowledge, overcame all obstacles, obstacles far greater than those that have kept many others traveling in a rut. Those who have the courage to follow the guidance that is given to them soon surmount all difficulties and eventually forge to the top.

Determinism, then, is not an absolute law. It rules only where and when we allow it to prevail. If it were an absolute law we would be mere puppets instead of being sons of God. We would still be living in caves, hunting wild animals with crude weapons, as our ancestors did ages ago, for no one would ever have thought of improving matters. Being sons of God we should have the courage and the faith to break our bonds and claim

our heritage. We all can not be scientists, authors, or inventors, but there is some one thing that each of us can do to further the evolution of the universe, something that will uplift our fellows. If we are not sure just what this is, we can ask for guidance. This way is open to all.

When we feel the inner urge to do something new we must know, and know that we know, that the impulse to do something better and higher is a sign that the power to carry it out is there. God does not give any one the desire to advance without providing the means for overcoming all seeming obstacles, no matter what they may be. If we put our trust in the Father, knowing that we cannot fail, and that there is absolutely nothing to fear, we cannot help but reach the goal. Each time that one succeeds, one proves the falsity of the doctrine of determinism and helps light the way for others.

"The diver, did he dread the sharp toothed shark,
Would seldom fetch the white pearls from the dark."

CONSTANCY

By Irene Stanley

Think not it is your momentary prayer,
Or fitful plea, which wakes the godly power
In you to banish seeming grievous care.
But let your fairest thought ascend, each hour,
As fragrance from the heart of wayside flower,
Which, even while it dreams, perfumes the air.

Keep close to Him who is your strong, high tower,
Your sun and shield, and fruitage rich and rare
Along the path of peace shall be your dower.
In freshened atmosphere, as from a shower,
Your soul shall breathe, and passing pilgrims share
The pure delights of your unceasing prayer.

LESSONS IN TRUTH

By H. EMILIE CADY

SPIRITUAL UNDERSTANDING

Seventh Lesson

Happy is the man that findeth wisdom, and the man that getteth understanding.

For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left hand riches and honor.

Her ways are ways of pleasantness, and all her paths are peace.

She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

With all thy getting, get understanding.

—*Proverbs of Solomon.*

WHAT IS this understanding on the getting of which depends so much? Is it intellectual lore, obtained from delving deep into books of other men's making? Is it knowledge obtained from studying rocks (geology), or stars (astronomy), or even the human body (physiology)? Nay, verily, for when did such knowledge ever insure life and health and peace, ways of pleasantness, with riches and honor?

Understanding is a spiritual birth, a revelation of God within the human soul. Jesus touched the root of the matter when, after having asked the disciples a certain question which was answered variously, according to the intellectual perception of the men, one—Peter—gave Him a reply not based at all on external reasoning, but on intuition. He said to Peter, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

You may have an intellectual perception of Truth. You may easily grasp with the mind the statement that God is the Giver of all good gifts —life, health, love—just as people have for centuries grasped it. Or you may go farther, and intellectually see that God is not only the Giver, but the Gift itself; that He is life, health, love, in us. But unless it be "revealed unto thee by my Father which is in heaven," it is of no practical benefit to you or to any one else.

This revelation of Truth to the consciousness of a person is spiritual understanding.

You may say to yourself, or another may say silently to you, over and over again, that you are well and wise and happy. On the plane of mortal mind or intellect a certain "cure" is effected, and for a time you will feel well and wise and happy. This is simply hypnotism, or mind cure. But until, down in the depths of your soul, you are conscious of your oneness with the Father, until you know within yourself that the spring of all wisdom and health and joy is within your own being, ready at any moment to leap forth at the call of your need, you will not have understanding.

All the teachings of Jesus were for the purpose of leading men up to this consciousness of their oneness with the Father. He had to begin at the external man—because people then as now were living mostly in external things—and teach him to love his enemies, to do good to others, and so forth. These were external steps for them to take—a sort of lopping off the ends of the branches; but they were steps which led on up to the place of desire and attainment where finally the Master could tell them some of the "many things" which previously they "could not bear."

He told them of the Comforter which should be in them, and which should teach them all things, revealing the "deep things of God" to them, and showing them things to come. In other words, He told these simple, worldly-ignorant men

how they might find the kingdom of heaven within themselves—the kingdom of love, of power, of life.

The coming of the Comforter to their hearts and lives, giving them power over every form of sin, sickness, sorrow, and over even death itself, is exactly what we mean by understanding or realization. The power which this consciousness of the indwelling Father gives is for us today as much as it was for those to whom the Nazarene spoke. Aye, more; for did He not say, "Greater works than these shall ye do"?

All the foregoing lessons have been simply external stepping-stones leading up to this same point—the consciousness of the ever-abiding inner Presence, which is to reveal to each soul the fact that it (the soul) is the temple in which dwells the Most High, God. "Know ye not that your body is the temple of the Holy Ghost which is in you?"

I cannot reveal God to you. You cannot reveal God to another. If I have learned, I may tell you, and you may tell another, how to seek and find God, each within his own soul. But the new birth into the consciousness of our spiritual faculties and possibilities is indeed like the wind which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." It is a process in the silence, in the invisible.

Intellectual lore can be bought and sold; understanding, or realization, cannot. A man, Simon by name, once attempted to buy the power which spiritual understanding gives, from another who possessed it. "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God."

Nor will crying and beseeching bring spiritual understanding. Hundreds of people have tried this method, and have not received that for which

they earnestly but ignorantly sought. They have not received, because they did not know how to take that which God freely offered. Others have sought with selfish motives this spiritual understanding, or consciousness of the indwelling Father, because of the power it would give them. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (or to serve selfish ends).

Understanding, or realization of the presence of God within us, is as Peter said, "the gift of God." It comes to any and all who learn how to seek it aright. Emerson said, "This energy [consciousness of God in the soul] does not descend into individual life on any other condition than entire possession. It comes to the lowly and simple; it comes to whoever will put off what is foreign and proud; it comes as insight; it comes as serenity and grandeur. When we see those whom it inhabits, we are apprised of new degrees of greatness. From that inspiration [consciousness] the man comes back with a changed tone. He does not talk with men with an eye to their opinion; he . . . is plain and true; has no rose color, no fine friends, . . . no adventures; does not want admiration; dwells in the hour that now is."

"And ye shall seek me, and find me, when ye shall search for me with all your heart." In that day when, more than riches and honor and power and selfish glory, you shall desire spiritual understanding, in that day will come to you the revelation of God in your own soul, and you will be conscious of the indwelling Father, who is life and strength and power and peace.

One may so desire a partial revelation of God within him, a revelation along one line—as, for instance, that of health—as to seek it with "all his heart." And if he has learned how to take the desired gift, by uncompromising affirmation that it is his already, he will get understanding, or

realization, of God as his perfect health. So with any other desired gift of God. This is a step in the right direction. It is learning how to take God by faith for whatever one desires. But in the onward growth, the time will come to every soul when he will hear the divine Voice within him saying, "Come up higher," and he will pass beyond any merely selfish desires which are just for his own comfort's sake. He will desire good that he may have the more to give out, knowing that as God (good) flows through him to others it will make him "every whit whole."

In the beginning of Solomon's reign as king over Israel, the divine Presence appeared to him in a dream at night, saying: "Ask what I shall give thee." And Solomon said: "Give thy servant an understanding heart."

"And the speech pleased the Lord, that Solomon had asked this thing.

"And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

"Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any rise like unto thee.

"And I have also given thee that which thou hast not asked, both riches and honor: so that there shall not be any among the kings like unto thee all thy days."

Thus in losing sight of all worldly goods and chattels, all merely selfish ends, and desiring above all things an understanding heart (or a spiritual consciousness of God within him as wisdom, life, power), Solomon received all the goods or good things included, so that there was none among the kings like unto him in worldly possessions.

"Seek ye *first* the kingdom [consciousness] of God, and his righteousness; and all these things shall be added unto you." "For whosoever will save his life [the things of his life] shall lose it: and whosoever will lose his life for my sake [that is willing to forget the goods of this life for the truth's sake, choosing before all things the finding of God in his own soul] shall find it."

When you first consciously desire spiritual understanding, you do not attain it at once. You have been living in the external of your being and have believed yourself cut off from God. Your first step after "coming to yourself" is to "arise and go to my Father"—to turn your thoughts away from the external seeming toward the central and real; to know intellectually that you are not cut off from God, and that He forever desires to manifest Himself within you as your present deliverance from all suffering and sin. Just as Jesus taught, we begin our journey toward understanding by cutting off the branches of our selfishness. We try to love instead of to hate. Instead of avenging ourselves, we begin to forgive, even if it costs us great mental effort. We begin to deny envy, jealousy, anger, sickness, and all imperfection, and to affirm love, peace, and health.

Begin with the words of Truth that you have learned, and which perhaps you have as yet only comprehended with the intellect. You must be willing to take the very first light you receive and use it faithfully, earnestly, to help both yourself and others. Sometimes you will be almost overcome by questions and doubts arising in your own mind when you are looking in vain for results. But you must with effort press past the place of doubt; and some day, in the fullness of God's time, while you are using the words of Truth, they will suddenly be illumined and become to you the living word within you—the true light which lights every man who comes into the world. You will no

longer dwell in darkness, for the light will be within your own soul; and the "word will be made flesh" to you; *i. e.*, you will be conscious of a new and diviner life in your body, a new and diviner love for all people, a new and diviner power to accomplish.

This is spiritual understanding. This is a flash of the Most High within your consciousness. Old things will have passed away. Behold, all things become new! This will be the time when you "will not talk with men with an eye to their opinion." This is when you will suddenly become plain and true; when you will cease to desire admiration; when all words of congratulation from others on your success will fill you with an inexpressible sense of humility; when all mere compliments will be to you as sounding brass and tinkling cymbal. Truly, from that inspiration a man comes back with a changed tone!

With spiritual understanding comes new light on the Scriptures. The very Spirit of truth, which has come to abide with you forever in your consciousness, takes the deep things of God and reveals them to you. You no longer feel like running to and fro, seeking teachers or healers, however efficient and good they may be. You know that the living light, the living word within you, will guide you into all Truth.

What we need to do is to seek this revelation of the living Christ within our own being, each for himself, knowing that only this divinity come forth can make us grand and powerful and happy.

Every person in his heart desires, though he may not yet quite know it, this new birth into a higher life, into this spiritual consciousness. Every one wants more power, more good, more joy. And though to the ignorant mind it may seem that it is more money as money, or more goods that he wants, it is, nevertheless, more of good (God) that he craves; for all good is God.

Many today are conscious that the inner hun-

ger cannot be satisfied with goods, and are with all earnestness seeking this spiritual understanding, or consciousness, of an immanent God; they have been seeking long, and with a great degree of unselfishness, a feeling that when they have fully found God they will begin to do for others. Faithful service for others hastens the day-dawning for ourselves. The gifts of God are not given in reward for faithful service, as a fond mother gives cake to her child for being good; nevertheless they are a reward, inasmuch as service is one of the steps that lead up to the place where all the fullness of God awaits men. And while spiritual understanding is in reality a "gift of God," it comes to us more or less quickly in proportion as we use in helping others the light which we already have.

I believe that too much introspection, too much of what people usually call "spiritual seeking," is detrimental rather than helpful to the end desired—spiritual growth. It is a sort of spiritual selfishness, paradoxical as this may seem. From the beginning to the end, Jesus taught the giving out of what one already possessed to him who had none.

"Is not this the fast that I have chosen?" said the Spirit of God through the prophet Isaiah, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free?

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him?

"Then shall thy light break forth as the morning, and thy health shall spring forth speedily. Then shalt thou call, and the Lord shall answer, Here I am.

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

"And the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Stagnation is death. A pool cannot be kept clean and sweet and renewed unless there is an outlet as well as an inlet. It is our business to keep the outlet open, and God's business to keep the stream flowing in and through us. Unless you use for the service of others what God has already given to you, you will find it a long, weary road to spiritual understanding.

We cry out and strain every nerve to obtain full understanding, just as sometimes we have heard earnest people, but people wholly ignorant of divine laws, beseech God for the "full baptism of the Holy Ghost as in the day of Pentecost." Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." We grow by using for others the light and knowledge we have. We expand, as we go on step by step in spiritual insight, until in the fullness of time—which means when we have grown spiritually up to the place where God sees that we are able to bear the many things—we receive the desire of our hearts —understanding.

Seek your own Lord. Take the light as it is revealed to you, and use it for others; and prove for yourself whether there be Truth in this prophecy of Isaiah, that "then shall thy light rise in obscurity, and thy darkness be as the noonday;" and "then shall thy light break forth as the morning, and thy health shall spring forth speedily."

(The eighth lesson will appear in August *Unity*.)

Wouldst thou fashion for thyself a seemly life?
Then do not fret over what is past and gone;
And spite of all thou may'st have left behind
Live each day as if thy life were just begun.

—*J. W. von Goethe.*

+ THE HOME +

AS YE SOW

By MAUDE K. JONES

"TEDDY! Why do you always persist in passing in front of people? Haven't I told you again and again not to do that? The child is just naturally rude, Mrs. Brown; I don't believe he will ever get over it." Young Mrs. Deal was considerably flustered.

"Don't worry. He is still in the savage period of development. He will outgrow it in a few years. All children pass through this stage; you know, they say that a child passes through all the stages of development through which the race has passed," explained Mrs. Brown, who had run in for a neighborly chat.

"Well, I surely hope it doesn't last long, or there won't be anything left of me. What about your arithmetic today, Teddy? *Sixty!* Is that all you got after all the time I spent in helping you? He just can't learn arithmetic, Mrs. Brown. I used to be that way, too. It may be that his eyes have something to do with it. Don't you think they look bad? I'm afraid he never will have good eyesight."

Mrs. Brown, who was a Truth student and whose family were grown and out in the world and making good, smiled wisely. "I fear you are keeping him from accomplishing the things you wish him to do," she observed.

"Why, Mrs. Brown, I don't see how you can say that! I talk and work and just do everything I can to make him polite and to help him with his studies. I don't neglect Teddy."

"No, no, my dear, I know you don't," Mrs.

Brown replied soothingly, "but there are some mental laws that you do not seem to understand and consequently you are using them wrongly. 'Whatsoever a man soweth, that shall he also reap' is an unchangeable law, not only in regard to ourselves but also in regard to our children. When you tell Teddy, or say to some one else in his hearing, that he is careless or selfish or can't learn his arithmetic or has weak eyes, you are helping to bring about these very conditions or to intensify them if they already exist. Our words, even our very thoughts, act as boomerangs that come back and help to produce or magnify the undesirable traits or conditions from which we wish to be free. A child's mind is plastic; he is accustomed to believe what we tell him. Suggestions make a deep impression upon his subconscious mind, and eventually his outer self patterns after the image that we have given to him.

"None of us would be foolish enough to carefully select and put into the ground pumpkin seed, and then expect a crop of sweet peas. But we are just as foolish every day in regard to the minds of our children. We tell them again and again that they are slow in their studies, careless in their habits, and that they have a dozen and one other undesirable traits. We think that our words will shame them into manifesting the opposite; but things don't work that way. The subconscious mind is a faithful servant. It accepts exactly what we impress upon it, but it cannot reverse those impressions and bring forth their opposites, which is what we really desire it to do.

"If we wish our children to be polite, tidy, unselfish, quick in their studies, and all the other positive things that we want them to be, we must see to it that we impress such things upon their minds. At every opportunity commend the children for showing good qualities, even though it may take some imagination on our part to see

wherein they are manifesting them. Instead of making Teddy feel that his work in arithmetic is poor why not tell him you are glad that it is as good as it is, and that you are sure it is going to improve steadily. Your faith in his ability will act as a powerful incentive to master the work. That little word 'can't' is a child's worst enemy. Every time you suggest his inability to do a thing you are building a barricade across his path; each repetition on your part adds another board, and eventually the barricade becomes so high that he cannot surmount it. Remember that 'to think you are able is to be able'; the reverse, to think you are not able is not to be able, is also true, and in even a larger measure because it is mixed with fear. Fear makes a very strong impression upon the subconscious mind."

"I haven't ever thought in that way about those things, Mrs. Brown, and I'm surely glad you have called my attention to them. I was thinking while you were talking about a man for whom I worked as stenographer. He was always doing the things you mentioned—suggesting that I was careless, and slow, and generally inefficient. I was never able to do my best work for him, and it was so discouraging that I stayed only a little while."

"Yes, and if it had that effect on you, how do such suggestions affect Teddy, do you suppose? Suggestion is one of the strongest forces in the universe; it is a powerful force for good, and it is likewise a mighty force for evil. I know persons whose lives have been handicapped and some whose careers have been ruined by the adverse suggestions and consequent wrong thoughts that their parents instilled into their minds in childhood. Of course the parents did it ignorantly, but that didn't change the results. It is high time that we parents become informed as to the consequences of our carelessness in these matters."

"Well, here's where I 'about face.' You won't

hear me giving Teddy any more negative suggestions. It's problem enough to get him to be good, without my causing him to be otherwise. It's like putting ice in the freezer, and then setting it in front of the fire."

"Exactly! Well, it is supper time, and I must be going."

"I'm so glad you came. Come in often. You always give me something worth while to think about, and you have made such a success of your own family that I think you are well worth listening to."

"It's nice of you to say that, and I am glad you feel that way about it. I'll try to run in often, and you do the same." Mrs. Brown folded the towel that she had been hemming, and took her way out through the kitchen and across the back yard to her home on the next street.

VENTILATE YOURSELF

Many people ventilate their rooms and neglect to ventilate themselves. What I mean by self-ventilation is breathing in fresh air, thinking pure thoughts, and doing uplifting actions.

Ventilate your minds. Open the windows of your thoughts: drive out all jealousy, envy, and revenge. They are the impure microbes which destroy your thoughts of generosity, liberality, and gratitude.

Fill your brain cells full of fresh thoughts of honest impulse. Crowd out fear of disease, anger, resentment, with fresh thoughts of love, charity, and faith.

You will by ventilating your mind find that you are cleansed and refreshed and made ready to absorb fresh thoughts and store them in clean brain cells.

Remember: Resentment and fear are the most dangerous microbes that clog the brain.—*Selected.*

FREEDOM CALLS

Words and Music by E. C. Herzog

1. Hear the call, the trumpet sounds, It's calling you, it's call-ing me. O'er the land the call re-sounds, It's bid-ding us be free. "All your cares you may dis-pel, As you live the free-ing truth; And for-ev-er you may dwell In ra-di-ant youth."

2. Hear the cho-rus that re-plies! A might-y host is an-swer-ing. Fac-es lift-ed to the skies, Oh, heed the song they sing! "For-ward in the truth we go, And we want all men to see That when they the truth shall know, They too may be free."

SUNDAY LESSONS

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Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any one who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 1, JULY 7, 1929.

Unity Subject—*Feed My Sheep.*

International Subject—*The Story of Ezekiel.* —Ezek. 3:4-11; 24:15-18.

The following texts may be studied in connection with this lesson: Ezek. 1:1-3; 2:1—3:27; 8:1-4; 11:22-25; 24:19-24; 33:30-33.

4. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5. For thou art not sent to a people of a strange speech and of a hard language, but to the house of Israel;

6. Not to many peoples of a strange speech and of a hard language, whose words thou canst not understand. Surely, if I sent thee to them, they would hearken unto thee.

7. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are of a hard forehead and of a stiff heart.

8. Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads.

9. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they are a rebellious house.

10. Moreover he said unto me, Son of man, all my

words that I shall speak unto thee receive in thy heart, and hear with thine ears.

11. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord Jehovah; whether they will hear, or whether they will forbear.

15. Also the word of Jehovah came unto me, saying,

16. Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet thou shalt neither mourn nor weep, neither shall thy tears run down.

17. Sigh, but not aloud, make no mourning for the dead; bind thy headtire upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

18. So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded.

GOLDEN TEXT—*As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.* —Ezek. 33:11.

SILENT PRAYER—*With sincerity of purpose and steadfastness of mind and heart I teach my inner thought people the saving Christ Truth.*

Ezekiel was a Jewish captive in Babylon. In Ezekiel 1:1 we read of him: "As I was among the captives by the river Chebar . . . the heavens were opened, and I saw visions of God."

Ezekiel signifies the quality in man that relies on Spirit and encourages him to place his full trust in Jehovah, so that the Lord Jehovah (the spiritual I AM in him) may become the keeper of his sheep (his spiritual thoughts). Ezekiel's mind was open and alert to things spiritual. He was a prophet, and he saw the inevitable outcome of the idolatry and rebellion of the children of Israel. The prophet in man is the phase of his inner understanding that receives inspiration from Spirit and sees clearly the outworking of the law

of God in his life according to his thoughts and deeds.

Chebar was a river or canal (an irrigation ditch) of Babylon, or Chaldea. Chebar means "binding together, joining, strength, magnitude, abundance." It signifies a current (river) of vital thought that strengthens the religious thoughts (Jews) of man, which have been reaching out for spiritual truth, but which because of the predominance of the outer or personal in the individual have become entangled in psychic forces (Chaldeans) and have fallen into sense confusion (Babylon). Spiritual inspiration comes to them through Ezekiel the prophet of God, and tends to unify them ("binding together, joining") with the one true Source of all inspiration and strength and of all true greatness and abundance (Spirit).

Ezekiel 3:4-11 shows the necessity of teaching Truth to professed followers of Jesus Christ. Some persons think that only those outside the church need conversion. But until manifest perfection is reached man needs often to change his mind and to think and act differently (to repent and be converted). Ezekiel was not sent to the Gentiles but he was sent to the Jews, to those who were called the chosen people of God. Even so, today, Christian people need to be taught and healed and led into the perfect light of Truth. As the Jewish people to whom Ezekiel was sent were hard-headed and stiff-necked, so God's true ministers today often find it very hard to reach many professing Christians with Truth, which frees and saves to the uttermost. These Christians seem to think that by the act of confessing Christ at what they term their conversion, and then by keeping a few outer ceremonies and rules of living, they have all the religion that they need. They do not realize that, like the Jews of old, they need to know the divine presence and power within themselves and to serve God, obeying Him from the heart and thus keeping the law of life, love, and

Truth, in order to be saved alive, entire, blameless (I Thess. 5:23, 24). "Surely," Jehovah said to Ezekiel, "if I sent thee to them [the nations and peoples who did not profess to be servants of the one God, as the Israelites professed to be], they would hearken unto thee." Even so, our experience is that persons who make no profession of religion are often quickest to lay hold of Truth ideas and to put them into practice.

The same rule holds good in the consciousness of each individual. Old, established religious beliefs need the Truth student's first and most earnest teaching and training in true spiritual understanding. In them the student finds his greatest resistance to the practical, saving Christ Truth; he needs to be very firm in the application of Truth, and to cultivate and express the Godlike qualities that endure, in order that he may overcome this resistance. "As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks." It is the intellectual reasoning in man, centered in the forehead, that is most liable to fall a prey to error thoughts of the outer, and so needs divine inspiration, and needs to be strengthened in its understanding of Truth.

Ezekiel 24:15-18 teaches that man should not grieve over the limitations of sense that he has put away by denial, even though they seemed very near and dear to him. If man longs for the loves and errors of the mortal mind after he has sought to release himself from them in thought and act, he again establishes himself in them and continues to reap their inharmonious results. Therefore, a person should not tell, or even think, about the things of the outer life that he has given up for Christ's sake. Like Paul he should count them as refuse, that he may win Christ and be found blameless in Him.

Another teaching of the last verses of our lesson is that seeming disappointments in a person's

life will prove to be God's appointments, if he really yields himself to the Father's keeping. A person should not, therefore, waste any time feeling sorry about the good that he may seem to have missed, but he should place all his affairs in God's hands and be fully assured that some greater good is in store for him.

QUESTIONS

1. What does Ezekiel signify? What is the prophet in man? What does the river Chebar signify?

2. To whom was Ezekiel sent to teach Truth? What is the lesson in this for us?

3. What mistake do many professing Christians make? Does one ever need to be converted more than once?

4. Wherein does one often find one's greatest resistance to the practical, saving Christ Truth? Explain the 9th verse of our lesson.

5. Explain the teaching of Verses 15 to 18 of our lesson.

LESSON 2, JULY 14, 1929.

Unity Subject—*There Is Work to Be Done.*

International Subject—*Ezekiel Teaches Personal Responsibility.*—Ezek. 33:7-16.

The following texts may be studied in connection with this lesson: Ezek. 18:1-32; 33:1-6, 17-20.

7. So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

8. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand.

9. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.

10. And thou, son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then can we live?

11. Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12. And thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall he that is righteous be able to live thereby in the day that he sinneth.

13. When I say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he hath committed, therein shall he die.

14. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15. If the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die.

16. None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live.

GOLDEN TEXT—*Each one of us shall give account of himself to God.*—Rom. 14:12.

SILENT PRAYER—*God strengthens me to do His will.*

In our lesson for today Ezekiel is appointed to be a watchman unto the house of Israel. A watchman, in olden times, stood on the city wall where he could see and report what was going on within and without the city. In each individual the true watchman is his inner consciousness of the presence and guiding light of Spirit.

Ezekiel means "God strengtheneth." Ezekiel's story may be applied to individual development, since it is a symbol of what may occur in any one's spiritual growth. God strengthens any one who seeks Him in the inner chamber of his own soul and who finds Him there, and God fills that one with an urge that he cannot suppress. He must go forth and carry the message of life to others. The Lord requires those who have attained mastery over their own errors to act as life-savers to those who are yet in the ocean of sense ignorance.

There is a great work to be done among men, and those who have come into a degree of understanding of the all-forgiving, cleansing power of the Christ are in a sense responsible if they fail to declare the freeing word of Truth for those who are as yet ignorant of the divine law. Many must be taught that good is real and that evil is unreal. They must be taught that evil is an inharmonious state of mind, and that it is also an unprofitable state of mind. They must be taught that lasting health, happiness, and life eternal come only when one lives and thinks in harmony with the divine law of the universe.

While there is a great work to be done among men, there is a greater work for each individual to do within himself; our lesson teaches this personal responsibility. It denies the error belief in flesh heredity; it does away with the thought that one's sins or troubles are caused by another and not by oneself. "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord Jehovah, ye shall not have *occasion* any more to use this proverb in Israel. . . . The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wicked-

ness of the wicked shall be upon him" (Ezek. 18:2, 3, 20).

Every thought of the mind and every organ and cell of the body must be taught the way of Truth and must be redeemed before heaven can be established in the earth. Each individual is responsible for the accomplishment of this work in himself. The mind and the body must be taught and assured that they are filled with the life and substance and intelligence of God. They must be redeemed from the old race thoughts of sin and sickness, or they will die; if they die their blood will be on the head of the individual who had charge over them, because he did not persist in telling them the words of Truth until Truth was incorporated into them.

God is life, and He sends forth the message of life. This message gives life to all who accept it. An organ of the body that receives God's message of life is quickened, vitalized, and renewed. All the cells and organs of the body must be taught the truth about themselves; this truth is that they are each a harmonious part of God's creation, and that they are not subject to discord or sickness but are subject to wholeness and perfection.

Each individual should begin at once to find the Father within himself, and to carry His message to every living creature.

QUESTIONS

1. Explain the significance in Ezekiel's being appointed to be a watchman unto the house of Israel.

2. Why can Ezekiel's story be applied to any man?

3. What results from seeking God in the inner chamber of one's soul and finding Him?

4. When a person comes into an understanding of Truth, is he responsible for others? To what extent?

5. How does this lesson teach personal responsibility? What great work has each individual to perform?

6. Does any one really suffer for the sins of another?

Lesson 3, July 21, 1929.

Unity Subject—*The Life-Giving Stream.*

International Subject—*Ezekiel's Vision of Hope.* —Ezek. 47:1-12.

1. And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward (for the forefront of the house was toward the east); and the waters came down from under, from the right side of the house, on the south of the altar.

2. Then he brought me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of *the gate* that looketh toward the east, and, behold, there ran out waters on the right side.

3. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles.

4. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through *the waters,* waters that were to the loins.

5. Afterward he measured a thousand; *and it was* a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through.

6. And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the bank of the river.

7. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other.

8. Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the

Arabah; and they shall go toward the sea; into the sea *shall the waters go* which were made to issue forth; and the waters shall be healed.

9. And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, and *the waters of the sea* shall be healed, and everything shall live whithersoever the river cometh.

10. And it shall come to pass, that fishers shall stand by it: from En-gedi even unto En-eglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many.

11. But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given up to salt.

12. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing.

GOLDEN TEXT—*Of the increase of his government and of peace there shall be no end.*—Isa. 9:7.

SILENT PRAYER—*Thou art the strength of my life, and I am established in Thee from everlasting to everlasting.*

Ezekiel means "God strengtheneth, whom God makes strong." He shows how to demonstrate strength. Concerning one of his visions Ezekiel informs us that the voice (inspiration of God) said to him, "Son of man, stand upon thy feet, and I will speak with thee." Then Spirit entered into him and set him upon his feet; and he heard Him that spoke to him. The teaching here is that in order to hear the "still small voice" of God within his own soul, in order to receive divine inspiration and revelation, man must learn to stand upon his feet. To stand upon one's feet means to be

positive in one's faith in God, and to be established in the inner assurance of divine guidance, protection, strength, and good. Such confidence puts away fear and timidity and causes one to be strong and of good courage; it opens the way to spiritual vision and realization.

The "house" that Ezekiel saw in his vision symbolizes the vital body. By this we mean the body of thought, of which the physical body is the shape. All shapes have their origin in thought forms.

The "door of the house" is the I AM. "I am the door," said Jesus. The "east" is the within and the "west" is the without, in all Scripture symbology. "Waters" represent the universal all-pervading thought energy, in its negative sense, awaiting the quickening power of the impregnating word. This vital current flows out from under the threshold; it is less than, or beneath, the door—I AM. The house faces "eastward"; when we vitalize ourselves from the spiritual we always look within. When we concentrate on the I AM and affirm, "I am strong with the strength of Spirit," we open the inner door of the soul, and a vital flow sets in from the brain down the right side to a point under the heart (altar), where the solar plexus, the vital center of the organism through which the soul connects with the physical body, is located.

There is in reality no such thing as matter—solid material forms, or physical substance. These are all concepts of ideas that are held by the mind and are believed to be what they appear to be. When the "man," who is the spiritual I AM, goes "forth eastward with the line in his hand," he is estimating, or getting a comprehension of, the real character and capacity of this life flow. "A thousand cubits" represents the unlimited idea, which grows greater in human concept the more it is dwelt upon. The first estimate of the universal vitality is low—"waters that were to the

ankles." The next measurement is higher—"to the knees," and the next to the "loins." The fourth measurement is the concept that is gained from all sides of comprehension, and it reveals a great river that cannot be passed through. "In him we live, and move, and have our being." This ocean of vital life and energy is not only within us, but is without us also. Yet we must have our attention called to it, and must continually see it with the mind before we can comprehend and realize that it really exists. "Son of man, hast thou seen *this?*" "Having eyes, see ye not?"

Trees represent nerves, and nerves are expressions of thoughts of unity; they connect thought centers with one another. The "Arabah" is the desert and signifies places in the earthly, physical ideas of substance that have been separated, seemingly, from the indwelling vitality. When this inner vitality is realized and is turned to the without, the result is great renewal in mind and body; "fish" represent ideas of multiplication, fecundity, "and everything shall live whithersoever the river cometh."

The trees that grow on both sides of the river represent the nerves radiating from the vital flow on each side of the spinal column and connecting and unifying the whole organism. When we cultivate and conserve the inner vitality it accumulates in the organism, and about every four weeks it overflows and becomes a permanent part of the soul. This is the fount that is the "food" of the soul. If it goes down to the physical and is wasted in sensation, both soul and body are starved. The "leaf" that is for healing is the sustaining, purifying, harmonizing power of the strength and vitality that come from Spirit.

QUESTIONS

1. What is meant by standing upon one's feet? What opens the door to spiritual realization?

2. Explain the symbols of Verse 1 of our lesson.

3. Explain Verses 3, 4, and 5.

4. Why must man have his attention called to this river of vital life and energy?

5. When the inner vitality is realized and is turned to the without, what is the result?

6. What is signified by the trees that grow on both sides of the river? What is the leaf that is for healing?

Lesson 4, July 28, 1929.

Unity Subject—*Spiritual Wisdom Active.*

International Subject—*The Story of Daniel.* —Dan. 1:1-4, 19, 20; 2:17-24.

The following texts may be studied in connection with this lesson: Dan. 1:5-18, 21; 2:13-16; 4:19; 7:28; 8:15-18; 9:20-23; 10:1-19; 12:9.

1. In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

3. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in *certain* of the children of Israel, even of the seed royal and of the nobles;

4. Youths in whom was no blemish, but well-favored, and skilful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah,

Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

17. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18. That they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon.

19. Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven.

20. Daniel answered and said, Blessed be the name of God for ever and ever, for wisdom and might are his.

21. And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding;

22. He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.

23. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee; for thou hast made known unto us the king's matter.

24. Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation.

GOLDEN TEXT—*They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*—Dan. 12:3.

SILENT PRAYER—*For the solving of my daily problems I always go to God in prayer, and He guides and delivers me.*

Jehoiakim means "whom Jehovah hath set up, Jah establishes," and represents the capacity to establish God in consciousness, through I AM, Jehovah. The king always represents the will. Jehoiakim the king of Judah, however, was not obedient to God, so he signifies a ruling state of mind in man that does not reverence or obey the higher law. Therefore the kingdom of Judah, which represents the central faculty of consciousness (the energy or mind substance, at the very center of man's being, that is susceptible of the highest or the lowest), with Jerusalem, "habitation of peace," comes under the dominance of the human will backed up by the human intellect, and this situation brings about human judgment (Nebuchadnezzar, king of Babylon). Shinar, the ancient name of Babylonia, means "two rivers, divided stream, wholly severed or cast off, revolution." It signifies a divided mind, a belief in two powers—good and evil. The basis of the name Shinar is duality, division, separation, violence. These lead to confusion—Babylon.

But the inherently pure, spiritual judgment and integrity of the inner consciousness cannot be kept in the background, or remain inactive. Daniel ("God is judge") typifies the clear, penetrating insight of Spirit, and is recognized by Ashpenaz, the master of King Nebuchadnezzar's eunuchs. Ashpenaz means a "horse's nose," and represents a certain keenness of perception that exists in the vital forces of man even when they are ruled by the human will and judgment instead of the divine (the nose is the organ of smell, and smelling suggests perception, and a horse always represents vitality, or the vital forces). Even the ruling human will and judgment (the king of Babylon) can find no fault in the spiritual qualities symbolized by Daniel and his three companions—Hananiah, Mishael, and Azariah. They were "youths in whom was no blemish, but well-favored, and skilful in all wisdom, and endued

with knowledge, and understanding science, and such as had ability to stand in the king's palace." "And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah."

In Daniel 1:5-18 a lesson is taught on the overcoming of appetite. This is a lesson that is needed by those who would reach high spiritual attainments, and especially by those who seek to spiritualize their bodies. The appetite is the open door to the body consciousness, consequently those who would obtain dominion over this consciousness must use discretion in choosing food. Spiritual thoughts and qualities within one cannot be sustained by thoughts and substances that pertain to the animalistic and sense nature ("the king's dainties," Dan. 1:8), nor by artificial stimulants (the wine which the king drank). The higher thoughts and qualities of mind and body need the sustenance of Spirit within one, and of pure, simple food and drink from without.

In Daniel 1:20, and in the remainder of our lesson, we see how the true inner wisdom of Spirit greatly excels all sense wisdom—all the magicians and enchanters that were in the king of Babylon's realm. There are times when this truth is recognized and acknowledged by the will ruling in outer, human judgment (see Verse 20). However, in periods of great stress and need, the mortal turns to sense rather than to Spirit for instruction. Then when the wisdom of the outer fails, the individual foolishly declares the futility of all wisdom—the divine included. This is signified in the fact that King Nebuchadnezzar of Babylon resorted not to Daniel and his companions, but to all the wise men of his own realm, to tell him of his dream and its interpretation; when they could not give him the desired revelation, he decreed their death; this decree included Daniel and his associates.

Arioch ("lion-like, venerable"), whom the

king appointed to destroy the wise men, symbolizes the power and veneration that the mortal in man attributes to worldly wisdom and to the psychic realm. When worldly wisdom fails, the mortal says that there is no hope. But the deeper wisdom within the soul, man's higher judgment (Daniel), knows that God is a revealer of secrets, that God is the source of all true understanding, and that with Him all things are possible. This higher judgment praises God and gives thanks to Him for the needed wisdom and might. Thus it receives the inspiration that it seeks, and imparts it to the outer man. Daniel went direct to God for a knowledge of the king's dream and its interpretation, just as we may go direct to God today whenever we are puzzled or troubled. Daniel received the information that he prayed for, imparted it to the king, and was delivered and honored by the king, just as we may always receive needed understanding and benefit by it even in outer ways.

QUESTIONS

1. What is the inner significance of the kingdom of Judah's coming under the dominance of Nebuchadnezzar, king of Babylon?
2. What does the recognition of Daniel by the king of Babylon and the master of his eunuchs symbolize?
3. What is taught in Daniel 1:5-18?
4. Is Truth ever recognized by the outer, human judgment of man?
5. Where does the mortal in man turn for instruction? What is the result when outer means fail?
6. How does man, through his higher judgment, receive understanding and deliverance?

Divine order is now established in my mind, body, and affairs, by the power of the indwelling Christ.—*Silent Unity Affirmation.*

FREELY YE RECEIVED, FREELY GIVE

Have you been helped by Unity literature?

If so, you should help others.

Here's an opportunity. We will send any Unity periodical to two of your friends for six months for $1.

These friends must be new subscribers to the periodicals which you order for them.

This offer is good only until October 1, 1929.

Are you willing to invest $1 in the welfare of your friends?

TWO FOR $1

Thousands of Unity readers have written to us that the whole world should know the Truth as explained by Unity, and many have suggested that we put great display advertisements in the daily papers, telling the wonderful things that have been accomplished.

To all of them we have replied that in our judgment the finer forces of the Spirit are not imparted through external avenues, but by the generous spiritual minds of those who have been benefited.

If you have been helped, your spiritual mindedness is an avenue through which the Lord will spread His gospel. The Lord depends upon you to teach and preach His Truth. Are you doing your duty in this respect? Are you calling the attention of your friends to Unity literature?

We are making it easy for you to do this and to send Unity periodicals to at least two of your friends—or up to two hundred if you care to. Here is the plan, evolved to help you to tell more friends about Unity and the help that it holds for them:

For the next few months you may send two six-month subscriptions to new subscribers for $1. This offer is good until October 1, 1929. Your order must be accompanied by cash, and the friends to whom you send these subscriptions must be new subscribers. Two for six months for $1—or four for six months for $2—or two hundred for six months for $100.

Use the attached blank for your order. If you care to send more subscriptions than there is space for on this blank, you may attach additional names on a separate sheet of paper.

This is your opportunity to pass along the gospel of good news that you have found.

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These friends must all be new subscribers.

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THE SORT OF LETTERS
That Grateful Friends Write

"My whole life has changed since *Unity* magazine was sent to me by a friend. I am now attending services at Unity center. The leader is a wonderful speaker and I greatly enjoy his talks."—*R. O., Cleveland, Ohio.*

"Most of all I am grateful for the good that is being done by the *Unity Daily Word* that I sent my friends. One friend to whom I sent it was in a very unhappy, dissatisfied state of mind. She wrote me that now she would be 'lost at sea, without her little comfort book.' The other friend, for whom everything seemed to be going wrong financially, is already demonstrating prosperity and is praising God."—*G. M. A., Chowchilla, Calif.*

"I recently received a letter from the young man to whom I had you send *Christian Business.* About the time the second book came he was offered and accepted a position as manager of a store which had been running behind for three years. He writes that he brought the business up from thirteenth place to fifth place in one month. He adds, 'I attribute my success wholly to ideas that I got from *Christian Business.*' "—*C. H. W., Kalamazoo, Mich.*

"I felt that I must write and tell you how much I enjoy the magazine, *Youth.* When Mother first told me that I would receive it every month, I did not feel very thrilled. I thought that it would be a dry, goody-goody magazine. But since the first copy I have looked forward to each new one ever so much. I take my copies to school and lend them to my friends."—*V. M. E., Barbadoes, B. W. I.*

"Words cannot express how much *Weekly Unity,* which was given to me a year ago, has helped me during the past year. I have always crossed bridges before I would come to them. Now I live each day as it comes and have lost that terrible feeling of dread which I always had had for the future. This is due simply to my faith."—*P. W. G., Barre, Vt.*

"I can assure you that *Wee Wisdom,* which you have been sending us during the past year, has been most helpful and thoroughly enjoyed by the eldest and the youngest. It is difficult to find literature of this kind which seems to be so readily understood and so thoroughly appreciated by all children, many of whom know very little English. We still have an orphanage of younger children on the island of Syra, and your magazine finds almost constant use."—*Near East Relief, Athens, Greece.*

SILENT UNITY

I am unfettered and unbound, triumphant! glorious! splendid!

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray with you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secrêt in order that you may help yourself. Do not hesitate to write us for help because your problem is personal. All correspondence is confidential.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down,* shaken together, running over."

When writing us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

July 20 to August 19

At 9 p. m. each day, will you join in the affirming of this truth?

Jesus Christ sets me free from the fear of sin and sickness, and the word of God restores me to harmony and health.

Jesus Christ made a mental restitution for every man; He restored man to his true estate as the fearless and sinless son of God. This great work of Jesus must be accepted willingly by all who would reap its benefits. It means nothing to those who ignore it and seek help out of the race bondage in some other way.

If your need is great, you have a great advocate in Jesus. His is the only way, and by silently, or audibly, proclaiming His help you open the door for mental freedom from the often unsuspected burden of sin.

The word of God is quick and powerful to restore the mind to harmony and the body to health. Realize this mighty truth, and you will be speedily healed.

PROSPERITY THOUGHT

July 20 to August 19

At 12 noon each day, will you join in the affirming of this truth?

Jesus Christ sets me free from the fear of poverty and lack, and by the word of God I am restored to prosperity and plenty.

Henry Ford wisely says that prosperity is a state of mind. Poverty, the opposite of prosperity, is also a state of mind. One who suffers under the fear of poverty and lack has a sure source of freedom through Jesus Christ. Jesus had a great consciousness of the riches of God mind, and He demonstrated it when there was urgent need. He, as Paul says, was rich, and He became poor that He might make many rich. He made His consciousness the common prosperity of all who accept it, think it, and put it into practice.

The word of God was spoken by Jesus, and He promised that all who followed Him and kept His word should have like prosperity.

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Society of Silent Unity: I want to tell you of a wonderful demonstration. I visited my home town this summer and was met by my brother-in-law, who was limping very badly. He had fallen while playing tennis and had hurt his knees. He had applied an ointment which had done no good. Finally his knees were put in splints and he used crutches. Then he could not walk at all. The night before I was to leave the doctor said that my brother-in-law was better and we should not worry. When I reached my home I found this message waiting for me, *"Ed in hospital. Dangerously ill. Gangrene set in. Amputation necessary."*

I went right up to my room and in the silence I praised and gave thanks to God that my brother-in-law was perfectly healed and that amputation was not necessary. The next day a worse report came. Still I was not at all alarmed. The next day, I remember, at the dinner table I expressed gratitude that Ed had recovered. The family wanted to know who had told me; they had not heard of any message coming. I said, "We must all give thanks to God." I called the hospital that night, by long distance, and his night nurse said, "Why, Mrs. R——, Mr. P—— has recovered. There is absolutely no trace of gangrene, in

spite of the fact that he was given only forty-eight hours to live. It's the talk of the hospital, for not one of us can understand it." I said, "I can; 'With God all things are possible.' "—*F. R. R., Wawa, Pa.*

Society of Silent Unity: I telegraphed you Sunday, Jan. 13, that my baby, 16 months old, had double pneumonia and was given only a short time to live by an eminent physician. The baby had not eaten or taken his bottle for two days. He was just gasping for breath. Both lungs were virtually closed. I telegraphed you at 4 o'clock. At 9:30 the baby reached for his bottle, and he also ate two oranges and a cracker. He waved his hand at my mother. Mother was praising God and she said, "Hallelujah." The little fellow raised himself up and said, "Hallelujah." When the doctor came the next morning he said that what had been accomplished was more than he could do, that the Lord had done it. We are praising God. —*H. H., Louisville, Ky.*

Society of Silent Unity: I telegraphed to you asking for prayers for my mother who was very ill with influenza. My mother is a very earnest Truth student, but somehow she lost her grip and fear crept in, so I felt that we needed more help than our family could give. In less than an hour after telegraphing to you Mother went to sleep. She slept soundly all night, and felt vastly improved by morning. She has been on the mend ever since.—*E. S., Englewood, Colo.*

Society of Silent Unity: Last spring I asked you for prayers that my goiter might disappear. It has disappeared entirely and I thank you many times for your coöperation with me in prayer.—*E. L., Cleveland, Ohio.*

Society of Silent Unity: Some time ago I wrote you asking you for prayers. I want to tell you how much good I have received. I had been badly constipated for nearly eighteen years, and I am now healed. My daughter, aged five, had been constipated since birth, and she also is healed. I am very grateful to God. —*Mrs. J. C. G., National City, Calif.*

FILLED WITH PLENTY

New Orleans, La.: Late in July I wrote to you to

ask for prayers and for a prosperity bank. I have been praying for myself and for the financial success of a friend's business. At the time I wrote you his business had yielded $23 for the week. One day last week he said that the receipts for the day had been $72 and that the preceding Wednesday the receipts for the day had been $100. Yesterday he had more business than he could handle. Today he reports that he is now able to begin paying bills that have come to his desk all during this year, bills that until now he had not the courage to face. God bless those who work so faithfully with us.—*A. J.*

Society of Silent Unity: Since asking your aid I beg to report that the day after my letter to you had been mailed, I had a strong urge to call one of the largest firms in my line of work, and I was given the very position that I desired, at the salary that I wished. Since my accepting this position, another equally good has been offered me, but I have retained the first one as it seems to have the best future. —*W. G. N., Denver, Colo.*

Society of Silent Unity: I wrote to you more than a month ago asking for your prayers to help my stepfather get a position. By the time you received the letter my father had been given a position at double the salary that he had received in his previous position. I thank you a thousand times for your prayers for him. I feel in my heart that it was only prayer that helped, for my stepfather is a musician and hundreds of musicians are out of work.—*F. B., Los Angeles, Calif.*

Society of Silent Unity: We want you to know how wonderfully blessed we were in the year 1928. We had the best crops that we have had in the six years that we have been out here. All around us crops were washed out and hailed out. We did not have to replant a thing. My husband is not a Christian but he has said several times that God and the prayers of Unity were for us because everything that we undertook came out better than we had expected.—*E. R., Hugoton, Kans.*

HE SHALL HAVE ABUNDANCE

Buffalo, N. Y.—Since I have been using the prosperity bank drill I have been promoted from typist to

private secretary, with my salary almost doubled! I am very happy to report this, and I wish you all the success in the world in the wonderful work that you are doing.—*D. B.*

New York, N. Y.—I am more than delighted with the results received through my use of the prosperity bank drill. I can really see that Spirit is working in my affairs. It would take too much time and space to relate all the little incidents that have occurred, but for every one of them I cannot help but say, "Praise God!"—*G. S.*

Dear Silent Unity: You are giving me prayers for prosperity through the prosperity bank plan and as a veteran Unity student I want to tell you that, as usual, it is a great success. I have had a restful vacation, my business has prospered, and a special baptism of life and of harmony seems to have descended upon all within my gates. May peace, plenty, and power be yours!—*Mrs. E. U. M.*

Covina, Calif.—God has wonderfully prospered us since we have been using your little prosperity banks. My husband has been very substantially promoted in his work, and my father has found work that pays him $100 a week. God bless you, dear friends, in every way!—*H. P. C.*

Portland, Oregon—I thank the workers at Unity for their prayers for our prosperity. Many good things have come to us since we have been using the prosperity bank. Among other things we have been able to have papered some of the rooms in our home, and we have purchased some new curtains and silverware which we greatly needed but which we had thought we could not possibly afford. Best of all we were able to furnish part of the money required by our son and his wife to come home on a visit. I praise the Lord for His wonderful goodness, and I thank Unity. —*Mrs. J. W. R.*

SEARCH THE SCRIPTURES

Correspondence School Dept.: With regret I send in the last paper of the correspondence course. I know that I have taken rather long in the working out of the course and I thank you for never hurrying me

and for your many helpful explanations. This has been a wonderful growing-time for me, and I bless your department and all at Unity for the light-giving Truths that you are spreading. My life and thoughts are much more harmonious than they were. I truly try at all times to live in accordance with the teachings of Unity. Again I thank you and say from my heart, "God bless you."—*Mrs. L. K., Douglaston, L. I., N. Y.*

Huntington, W. Va.—Lesson 5 has been very helpful for it has made very clear to me the one step in Truth which heretofore had been very difficult for me to understand—the giving up of personal desires and ambitions in order that Spirit within can express its perfect work. Since giving up many petty desires and holding myself open and receptive I have had many moments of great happiness.—*N. H. W.*

FREE FROM CARES

Society of Silent Unity: Please accept my profound gratitude for your help at the time of my recital. Never have I been so free from nervousness and apprehension and never have I had such command of my resources. The Lord did indeed go before me. I feel that I had nothing to do with it myself but was only a passive medium of expression.—*I. B. H., New York, N. Y.*

Society of Silent Unity: Last summer I wrote and asked you to pray for me to help me in my singing, for I would become panic-stricken in the middle of a song. Because of this I had suffered agonies for years. The last time that I sang there was not even a vestige of nervousness of any kind. Isn't that just wonderful?—*M. F., Arcadia, Calif.*

Society of Silent Unity: Some time ago I wrote you that my husband was drinking to excess and was very cross to me. It now has been three months since my husband has taken any liquor. It seems that he has lost all appetite for it.—*Mrs. M. G., Norwalk, Calif.*

FOR BY THY WORDS

Rockville Center, L. I., N. Y.—It is wonderful how I have changed through the teachings of the Good

Words club. Everybody asks me how I did it. People used to think me homely but now they think that I am beautiful. I feel now that nothing is impossible to me, with God as teacher and leader. God has revealed to me the meaning of the word love and now I love every living soul.—*J. R.*

Milwaukee, Wis.—Believe me, I know the power of the spoken word! Recently I had a dispute with a family and, instead of blessing the situation, I, in anger, cursed them, and wished them every negative thing that I could think of. I paid the price severely. Eczema appeared on my arms and remained for weeks, and nothing seemed to heal it. Finally I came to myself: I blessed and forgave the family, and received an instantaneous healing.—*R. B. C.*

Unity Good Words Club: I am a member of the Unity Good Words club and membership in the club has been of great help to me. I have learned that I can control my children better by speaking kindly to them, instead of scolding them, and I thank you for your help.—*Mrs. A. W., Houston, Texas.*

UNTO US A CHILD

Society of Silent Unity: I want to tell you about the wonderful answer to my prayer. We were expecting a baby in our home. I wrote you for the Motherhood lessons and oh, what a comfort they were to me! They are beautiful. I studied each lesson and derived a great deal of joy and good from them. The week before baby came I went to a doctor and was told that I had a slight chance for life, that probably I would go into convulsions, and so forth. You can imagine how I felt. Then I thought of God and Unity. I sat right down and wrote to you. In answer I received a comforting letter and the following Wednesday I gave birth to a son. The hardest pains lasted only 45 minutes and I got along fine, so you see God does answer prayer. God bless you, Unity, for your wonderful work. I cannot thank you enough.—*Mrs. E. S., Blanca, Colo.*

FATHER, I THANK THEE

Merriam, Kans.—The April *Wee Wisdom* is lovely. I have given copies to our neighbor's children; they

were delighted with the magazine, from the lovely bunny on the front to the pillow verses on the back. The wonderful thing about this magazine is that it interests the grown-ups as well as the children. Many mothers have told me that they would not miss reading it for anything. *Wee Wisdom* grows more helpful and the truths are presented in a more simple way. —*V. T. H.*

Athens, Ohio—Youth is just what I have been wanting for certain young folk. I am pleased to say that not only the children, but the parents also, are delighted with it. One father said to me that one certain article was worth the yearly price of the magazine.—*F. C. B.*

WHAT HATH GOD WROUGHT

Kansas City, Mo.—I learned of Unity through the radio, for I am a little deaf and do not hear well when I attend services. I am thankful for the radio for I can hear every word when I am listening in. I send my offering to the radio fund, for I know that it will be the means of helping some one else as I have been helped. I enjoy the Sunday afternoon healing service. I have just stopped writing to tune in on "God's Half Hour." I want to thank the announcer for his short talk on the Unity work.—*Mrs. I. E. J.*

Arkansas City, Kans.—When I turned the radio dial yesterday and heard Mr. Fillmore's voice plainly, I thanked God for the change in the wave length, knowing that many more persons may now hear the word of Truth over WOQ.—*H. K.*

Unity School of Christianity: We enjoy the sermons and talks that we hear over WOQ. Your station comes in clearly. I was healed of a bad headache while listening to one of your Sunday sermons. I was feeling so bad that I had gone to bed but when I heard the healing service I got up and followed it very closely and in a very short time my headache was gone entirely.—*Mrs. J. A. C., Afton, Okla.*

MY HELP COMETH FROM JEHOVAH

Portsmouth, Va.—After I had passed through a great sorrow and when I was experiencing financial

problems that seemed overwhelming, friends sent me *Unity*. At first I did not know which way to turn. I spent weary hours when worry, fear, and sorrow tried to crowd out all the joy and good thoughts, but I managed to keep my mind on the word. The thought came to me that I should go into business again.

I had been a bookkeeper, and I put an advertisement in the paper faithfully believing that I would find a position, although my friends told me that it was hard to find employment at that time. The only place offered was a temporary position for three months. I accepted it, thinking that was the right thing to do and knowing that it would lead to something better. I sent for a prosperity bank and the very day that I mailed the order a business man called me on the telephone and asked me how long I would be in the position I had. I told him that it would last one more week. He offered me a position and I did not lose a day. I remained in his office six months; then the firm for which I had done the substitute work offered me a permanent position at an increased salary. So now I have just the position that I visualized. Debts that had seemed overwhelming are being paid, and my affairs are in better condition in all respects. Friends often wonder how I can always be pleasant, and how I could get such a good position, but I know that I am in touch with the laws of God through thinking and expecting always the good that is my help and strength.—*Mrs. M. L. M.*

HE IS MY REFUGE

Tickfaw, La.: A year ago I wrote, asking your blessings for a new variety of strawberry plant which I am growing. Out of fewer than one hundred seedling plants, sixty were exactly alike and bore wonderful fruit last spring. Usually, if the propagator gets a good plant at all he gets, on an average, about one out of a thousand. My strawberry plant, "Prosperity," is also a wonderful reproducer, which is a requisite of a commercially successful plant.

I am grateful for God's loving care and for your help.

I have not yet sold any of the strawberry plants, but when I do I intend to send to you ten per cent of the earnings, as God's tithe.—*Mrs. F. E. A.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I want to be sanctified and saved. I want to feel the power, so that I can jump and scream and shake and speak in unknown tongues, as some of my friends do. I have given up all jewelry and wear long and unattractive dresses, so that I can please Christ and be like Him. Tell me how I can feel the power and know that I am saved.—*Extract from a letter received by Silent Unity.*

We love you, and we desire to help you become more conscious of your oneness with God. The Christ way is the only way. It is the happy, peaceful, joyous way—the way by which God leads those who truly serve Him. When you realize that the Christ lives in you, His radiance will be on your face; His joy will be in your heart; His peace will permeate your whole being; and you will know that you are saved.

You do not need to change your mode of dress, to be a true follower of Jesus Christ. He wore the seamless robe, a garment so fine that few except wealthy persons wore it. When you make yourself conspicuous by wearing unattractive dresses you draw criticism and defeat your purpose.

So far as the records show, Jesus in His service to His fellow man and in His communion with God never jumped, screamed, or displayed unusual emotionalism. He never conducted Himself in an unseemly way. Jesus daily crossed out of His life the things that would hinder His spiritual development. You must do likewise. He crossed out impatience, intolerance, greed, appetite, and passion and He replaced them with kindness, meekness, humility, love, and joy.

Pray *with* us many times a day until you feel new strength, new love, and new courage. You will thus put aside all the emotionalism that has

been swaying you and causing you to do things that Jesus Christ never would have done.

Peacefully, silently, joyously, God is leading you, and you are radiant with His presence. His love fills your heart. You do not need to speak an unknown tongue. Speak the universal Christ language, the language of love. It heals; it prospers; it will raise you out of darkness into the light. Praise God for the language of love. Through His power we see you led into all Truth.

Is it wrong for me to think of God as some dear elder person whom I love and respect, one who laughs with me, sings with me, walks beside me through every moment of the day? I can't turn to God only when I am solemn. I want Him with me in my happiness too. Am I sacrilegious in my thought, or may I have Him with me every moment of the day? Please do not forget that I emphasize respect and reverence in my relationship.—*Extract from a letter received by Silent Unity.*

We rejoice with you in your close, loving, happy companionship with God. As Spirit, God permeates every atom of your being. As Spirit, He gives Himself wholly to His children, in the way that is best adapted to their needs. As love, He works in them, making them loving and kind; as joy, He sings in their hearts, revealing to them His infinite goodness; as life, He renews every part of their bodies, making and keeping them pure and whole; as light, He shines into the darkness of the discouraged moment, revealing the upward way, the way of freedom, of wisdom, of release; as strength, He upholds the weary and guides them; as compassion, He lifts the clouds of depression from the lives of those who mourn.

We never question, never doubt the manner in which God gives Himself to His children, nor do we think it sacrilegious for them to accept Him, love Him, rejoice with Him, and play with Him in the free abandonment of the child heart. Only

those who really love and make a companion of God know Him as the great Friend who walks with them and talks with them and laughs with them. Only those who have taken His yoke have really found Him as the counselor who guides them, advises them, leads them out of temptation. Only those who have accepted His kinship sense Him as our Father, real, tangible, unfailing.

As we grow Godward we behold His likeness in everybody; then indeed we enter the spiritual kingdom, the kingdom of omnipresence. Then God is not clothed by our imagination in the form of an elderly man, which is the symbol of the divine Father, but He becomes the radiant Spirit, the perfect principle, which is an adequate solution to every human problem.

Yes, you are on the highway. God is guiding you, loving you, rejoicing with you. In you we see fulfilled the promise:

"Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."

My desire is to have my friends understand my love. What is the Truth that I must express to attract friends?—*Extract from a letter received by Silent Unity.*

It is beautiful to have others understand our love and to have friends. But these blessings are not gained by our centering attention on individuals, wanting their understanding and friendship. This keeps the soul in a state of discontent and longing as it strives for that which is outside itself—seeking instead of giving, and it cannot have until it learns to give.

Friends are made by one's letting go of people and things in the outer, centering and establishing oneself in Spirit, and being love by radiating love.

Note how impartial is the sun's light. It cares

not on whom or what its rays fall. It is wholly concerned with the giving of itself, and in its utter giving it attracts its own.

All great works of art—painting, music, literature—are produced by the creator's utterly losing himself in his creation, and letting his heavenly inspirations freely flow through him. If his attention were centered on people and things in the outer, the channel would be closed. Man's mind must coöperate with Spirit. Therefore, seek love within your own soul. Be love, and the rest will take care of itself.

For three years I have been using affirmations according to your instructions, and I am still waiting for some manifestation. Why do I not make the demonstration?—*Extract from a letter received by Silent Unity.*

Spiritual development is the education and growth of the soul. Man was not made in a day, neither does he renew and rebuild his mind and body in a day. The affirmations that you use are worthless unless you enter into the spirit of the words and realize that by the power of faith they accomplish that for which they are spoken. There must be realization and receptivity on your part in order that you may receive what you affirm. Doubt, fear, anxiety, or condemnation shut off your clear vision, and hinder the work of Spirit.

As you continue to study and grow in Truth, you will find that you enter the spiritual realm of being only through your mind, or consciousness. Mind offers the only means by which you can contact Divine Mind, or God. In order to bring forth the image and likeness of God, you must first make contact with God within yourself. Jesus Christ said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." He also said, "The kingdom of God is within you."

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

PASSING PROSPERITY AROUND

Somewhere we have read the statement that man's goodness, being innate and of his basic nature, must come forth whether he wills or no. And when it does come forth, it brings all manner of blessings with it.

Something of the goodness that is coming forth in present-day business was recently pointed out by the Indianapolis (Ind.) Commercial, under the matter-of-fact title, "Business Is Business." We quote:

During the last ten years a great change has come over the ideals of American business men. A new code of ethics has been injected into business. Business men feel that the new system is more profitable to all concerned. . . .

We recently looked over some seventy odd statements on business conditions by as many business leaders of this country. Throughout practically all of these statements ran the message of the Golden Rule. There was less gloating over prosperity and more of an expressed desire to make prosperity universal. A kinder attitude toward labor was evident. Some of our greatest industrial leaders voluntarily urged still greater payrolls. Happy working conditions were stressed. The common cry was to pass prosperity around.

One of the nation's great business leaders said in discussing business, "The basic purpose of business is to bring greater happiness to mankind." In making this statement he urges not greater prosperity and riches for a few, but a better scale of human happiness. How different is this attitude from that prevailing at the beginning of this century, when it was considered good business to employ labor as cheaply as possible and to get as much work out of each man as was possible without breaking cordial relations between employer and employee. Now some

of the men who ruled business twenty-five years ago are actually seeking a means whereby labor can be paid a higher wage.

One of the country's largest utility operators, in discussing the future of business, expressed the belief that business men should not confine all their attention to the creation of greater individual wealth, but to the task of making our present prosperous condition permanent. With this thought in mind he warned business leaders that it is to their best interests to endeavor to make the individual as prosperous as possible. He even recommended that this current year be spent in trying to maintain what we have accomplished instead of in an endeavor to increase prosperity. He feels that a happier condition might result in America if this idea were followed.

Many of these men could enter the pulpit any day and deliver a practical sermon on Christianity by merely repeating the ethical codes that rule their business relations with their fellow men. Most of these men have no idea of injecting religious principles into business relations. They are practical men and, therefore, have learned that a high ethical code, honesty, and the Golden Rule are business practices that pay the highest dividends.

EINSTEIN PROMISES NEW UNITY

"All things work together for good"—and for unity! To children, the world seems to be a very complex affair. While it still seems sufficiently complex to us, nevertheless as adults we can see it as a whole rather than in its myriad details, and we note that some things that seemed to be unrelated are in reality two sides of one thing.

The new Einstein theory would have us see something of the oneness of what has seemed to be two different forces. A very interesting comment on the new theory has been offered by H. R. Knickerbocker, in a Berlin dispatch to the New York Evening Post:

For years it has been my greatest ambition to resolve the duality of natural laws into unity. The duality consists of the fact that physicists have hitherto

been compelled to postulate two sets of laws—those which control gravitation and those which control the phenomena of electricity and of magnetism.

Gravitation and its laws give us the basis upon which we have built our whole system of mechanics and of motion. Electromagnetism and its laws give us the basis upon which we have built our doctrine of light, of electrical phenomena, and of heat. . . .

Many physicists have suspected that the two sets of laws must be based upon one general law, but neither experimentation nor theory has until now succeeded in formulating this law.

I believe now that I have found the proper form.

This new form Dr. Einstein calls the "uniform field theory." The Literary Digest says that advance reports claimed that Dr. Einstein's purpose was to prove that "the forces of electricity and magnetism are the same as those of gravitation," but that, in Einstein's own words, what he has done is "to give uniform significance to the field of gravitation and the electromagnetic field."

The New York World predicts a tremendous effect if Einstein's new ideas are accepted:

They will invade other fields and color many sides of human life. This was true of the great innovations of thought in the past. The demonstrations of Galileo shook the religious world of his time, fundamentally changed man's ideas of his relations to nature and to society, and made such a scheme of thought as we find in Dante seem suddenly antique and quaint. Newton's mechanics affected the structure of religion, of society, and perhaps above all of politics. The stabilized and balanced Whig system, which found its great exponents in Locke and Montesquieu and which left such a heavy mark on our Constitution, had a definite relation to Newton's ideas. It was an attempt to supply to government the checks, balances, and fixed movements which Newton's laws found in nature. As for Darwin, we are still in the midst of the sweeping currents of change which the evolutionary doctrine set in motion. It is impossible as yet to predict the forms in which the ideas of relativity, which only the expert few now understand, will affect thought and society.

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man, in all things.

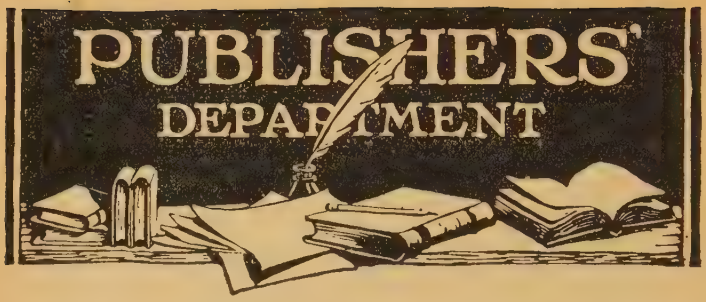
As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and some day we shall see eye to eye.

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present day experiences by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.



Silent Unity moved into the new Silent Unity building at Unity City in May. Those who attended the convention last year will remember it as the large homelike building where their meetings were held. The building was incomplete at that time, but when the Silent Unity workers moved in this spring they found it complete in every way. Silent Unity's move to Unity City marks the beginning of the entire Unity organization's move from Kansas City to its new home.

When some friend asks, "Just what does Unity believe?" do you have a clear answer for him? The little booklet, *Unity's Statement of Faith,* is helping many persons who were puzzled about how to tell their friends, in a few words that they could understand, just what Unity stands for. *Unity's Statement of Faith* is priced at 10 cents. It might be wise for you to order several copies to give to those who are interested in Unity teachings.

Many of our subscribers are sharing Unity on a big scale by ordering large numbers of gift subscriptions. Because of this growing tendency among our subscribers we have arranged to help this good work along by offering a special price on all orders of 25 or more yearly subscriptions. Write us for this special price.

Ralph Edwin Boileau, head of the Unity field department and popular lecturer, is working on a new book during his spare moments. He has not told us when it will be ready for publication, or what its contents will be, but we know that it will be a wonderful Truth book, and we hope before long to make an announcement of its completion.

If you cannot find the Unity center in your city, write the Unity sales department in Kansas City for information.

Does Charles Fillmore expect to live forever? If he does, he seems to have made a remarkably good start, for actually he looks younger, thinks younger, and acts younger every year. Mr. Fillmore answers this question, which is so often put to him, in August *Unity*. Accompanying his article is a full page picture of Mr. Fillmore—a truly remarkable likeness—and a very interesting description of the man and of his work. You who know Mr. Fillmore will love the deeper insight into his nature afforded by this article. You who do not will appreciate this opportunity to make his acquaintance. Don't fail to meet Charles Fillmore in the pages of August *Unity*.

By the way, this is the first of a series of articles about the Unity folk that will appear in *Unity*. In September, you are to meet Mrs. Fillmore.

A Unity campaign is now being held in England's larger cities under the direction of Ralph Edwin Boileau. This campaign is the result of the widespread interest in Unity literature in that country. People over there are so interested in the work which we are doing that we feel it is time to send a Truth message to them direct from Unity headquarters. See *Weekly Unity* as to dates and cities where these meetings are being held.

It is easier for you and easier for Unity too if you send in your orders for Unity subscriptions and other literature on the order forms provided for that purpose. Furthermore there is less chance for a mistake to occur in the filling of your order. Of course, we are always delighted to receive your letters but, if it is a matter of orders, won't you use the order forms provided in your magazines and in your Unity letters?

At last Lowell Fillmore has agreed to compile a book from his "Things to Be Remembered," a popular feature in *Weekly Unity*. Only the best liked articles will be used. We do not know the exact publishing date of this book, but we hope that it will be soon.

News dealers have called our attention to the fact that many Unity students when visiting news stands do not stop at buying one copy of their favorite Unity periodical, but will buy up to a dozen or two dozen copies of the same magazine to give to their friends.

"Partnership with God," "Financing an Enterprise," "Marketing an Idea," "Increasing Wages," "How To Become More Efficient," "How To Meet Criticism," "Collecting 'Bad Debts,' " "How To Meet a Lawsuit," "Demonstrating Supply while Working Up a Business," and "Making a New Start" are the chapters that make up the very practical booklet, *The Spiritual Law in Business*. This booklet was written by W. I. Hoschouer and it has helped many people to find their right place in the business world. It will help you do the same thing. In paper binding, 25 cents.

Imelda Octavia Shanklin, author of *Selected Studies,* is a popular lecturer as well as an author. She has been in Truth work for a number of years and the sound training that she received here at headquarters and out in the field is apparent in her writings. *Selected Studies* is composed of Miss Shanklin's articles that have proved most popular. For the student's benefit Miss Shanklin has arranged question helps for each chapter. The book comes in both paper and cloth bindings, 75 cents and $1.50 respectively.

As a Man Thinketh is a powerful book on self-building and thought mastery, and is said by many to be the foundation of a large part of the New Thought literature that is published today. It is one of the noted James Allen books. *As a Man Thinketh* is designed to stimulate men and women to the discovery that they are the makers of themselves. It comes in a pocket size edition, embossed, and is bound in red cloth. Price, 50 cents.

The handy pocket-size edition of the *New Testament* is finding more favor all the time. It is attractively illustrated; the words of Christ emphasized in a heavier type; and it is cloth bound. The *New Testament* is a necessity for Sunday school teachers and a convenience for every one. The price is only 50 cents.

Consecration of the Room contains twelve lovely statements for those who are striving for health, purity, peace, harmony, wisdom, prosperity, beauty, love, and joy in their home. This booklet is daintily bound and we are sure that it will help you to produce a home atmosphere of happiness and joy. Price, 25 cents.

The number of subscribers to *Unity* is now so large that a carload of paper is required to print a single issue of the magazine.

A great number of letters that come to us ask about the silence. It seems that many persons receive nothing from their silent periods. The reason for this perhaps is that they do not know the meaning of the real silence. The silence isn't a period of semi-consciousness, but a time in which you are more wide awake than at any other time, as is told in *Methods of Meditation* by Jennie H. Croft. In this book Mrs. Croft does not stop at telling you what you will receive from the silence, but she tells you, step by step, just how to go into the silence so that you may have the spiritual help that is priceless.

Those of you who play the piano will want the special sheet music that has been arranged by Unity School. Many find heavenly peace and love in music when they can find it in no other activity. From that love and peace comes divine guidance. You can spend many happy hours at your piano playing and singing *Perfect Peace, Hope and Faith, Waters of Shiloh,* and *Well of Living Water.* Priced at 25 cents each.

Unité, A French magazine, made up in large part of translations of our own Unity publications and magazine articles, is published at 51, rue Chardon-Lagache, Paris, France. If you are interested in subscribing to this interesting little French magazine, we suggest that you get in touch with the publishers at that address.

Is it not rather interesting that the letters which form the title of Ruthanna Schenck's book, *Heal Thyself,* if spaced a little differently, spell "Healthy self"?

Unity periodicals now have a combined circulation of over seven hundred thousand.

"BEGINNING AGAIN"

There are lots of Unity folk beginning again, beginning life all over again, beginning each day with the Spirit of newness and Truth, beginning to see themselves and the world through the eyes of Truth. You will find that this booklet is one that you will always want to have with you. An ideal booklet to present to a friend. Cover in blue and lavender, with sunrise design in gold. Price, 35 cents.

To My Mother

I AM knowing that your heart and my heart are one,
For you are my mother and I am your son;
I know that no other can cause you to sigh,
To laugh or to sorrow so quickly as I.

In each thing I am saying, in all that I do,
I know I am building an image of you;
I know, while I wander the land or the sea,
The world is beholding my mother in me.

I am knowing that your soul is soul of my soul,
And so, as I struggle toward my dim goal,
I fain would be hearing, when each day is done,
"Lad, I am happily proud of my son!"

—*Edgar Daniel Kramer.*

The tribute paid to the mother in this little poem is one that every mother should have, and it will be hers if she trains her children in the right way.

"But what is the right way," many mothers ask us. We always tell them that our best answer is to be found in *Child Unfoldment.* This very helpful book, which was written by Edith Kinley and Francis Gable, superintendents of Unity Sunday school, is needed by every mother.

It directs parents as to what they must teach their children if they expect them to grow into worthwhile men and women. *Child Unfoldment* does not encourage parents to preach to their children, but to rear them according to the natural and divine law of God.

Sunday school teachers find *Child Unfoldment* a necessity too. It is cloth bound and priced at $1.

NOW IS THE TIME

To Be Thinking of Your Christmas Cards

Unity School has arranged attractive

$1 box assortments

of

15 cards each

Each card is beautifully illustrated and the envelopes are tissue-lined. The Truth sentiments were written by Unity workers.

Order your Christmas Cards now. You will receive a better selection and avoid last minute disappointments.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

CAREFUL WITH WORDS

Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying words.
"Careful with fire," is good advice we know,
"Careful with words," is ten times doubly so.

—*Will Carlton.*

The Unity Good Words club, 917 Tracy, Kansas City, Mo., invites you to become a member, and receive the help that you need in being "careful with words."

PLEDGE

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

Sign this blank, personally, and return for enrollment.

U7-29

In Other Magazines

Wee Wisdom is forty-eight pages of joy each month for boys and girls. Among July *Wee Wisdom's* glad surprises are a Boy Scout story, "Earning His Medal," by William E. Misselwitz, and "The Marigold Garden," another delightful story by Lenore M. McCulloch, author of "The Gift of the Golden Voice." "The Story of Jesus," by Imelda Octavia Shanklin, continues to be one of the most popular stories in *Wee Wisdom.* Blanche's gang carries on in a wholesome way. If *Wee Wisdom* is not being delivered to your boy or girl, the July issue is a good one to begin with.

Youth is continuing to make people of all ages stay young. The July issue is a fair sample of the appeal that this magazine exercises. In it you will find: "Skinny Shining Through," a clever and helpful story by the author of "Jim's Treasure Map"; "What Do You Believe?" a frank answer to five important questions; "The Mind That Sings," a joyous, youthful way to pray; "With a Loud Voice," the story of the raising of Lazarus; also many others that you will find a keen joy in reading.

We all have dreams, but what to do to make them become realities is the problem. Wright Field, in *Weekly Unity* of July 20, says that she knows how to make dreams come true and she tells others how to do it in her inspiring article, "Turning Your Dreams into Realities." "Coincidence," an article in July 13 *Weekly Unity,* is another one that you will not want to miss. It takes up that much discussed problem: Is any happening ever a coincidence, or is it God traveling incognito? You will enjoy these two articles and many others of equal value in the July issues of *Weekly Unity.*

The keynote of the July number of *Christian Business* is "Progress." The leading article, "Slowing Down to Speed Up," contains a clever and well prepared suggestion concerning one's need of progress. "A Sure Foundation," another article in July *Christian Business,* will be an inspiration to you. It is a story of a business woman who worked out many seemingly insurmountable problems by building upon a foundation of Truth. *Christian Business* holds the key of success for every person in business. Be sure that you are not missing its help.

Obtain single copies of the monthly periodicals from Unity centers, from news stands, or direct from Unity School, at 15 cents a copy. *Weekly Unity,* at Unity centers or Unity School, 5 cents a copy.

Yearly subscriptions for any of the above, $1.50.

Books by
H. Emilie Cady

LESSONS IN TRUTH is Unity's best known book. Many Truth books have been published since it was first printed some forty years ago, but none of them has attained its popularity. *Lessons in Truth* is the one Truth book that covers the whole field so completely that if all other books were denied you, you could still get a clear understanding of Truth from it. Cloth bound, $1.

MISCELLANEOUS WRITINGS is made up of the H. Emilie Cady booklets that proved most popular. These booklets were of such importance and interest to every Truth student that they were combined into one book, *Miscellaneous Writings*. Each chapter is complete within itself and each offers the solution of some important Truth problem. Paper binding, 75 cents; cloth, $1.50; de luxe, $3.

FINDING THE CHRIST IN OURSELVES is thought by many persons to be the best of all Unity books because it teaches that only by finding the Christ in ourselves and letting Him express through us will we find the health, prosperity, and happiness that we are seeking. In paper binding, 25 cents.

Christian Healing

Charles Fillmore's own conception of Unity

A number of years after Charles and Myrtle Fillmore founded Unity, people who were interested in this work insisted that Mr. Fillmore write a book about it. Feeling at first that he was not fully qualified to write such a book, Mr. Fillmore put them off for many years, but finally he answered their requests with *Christian Healing*.

In *Christian Healing* Mr. Fillmore has given the world a Truth book that is built on the same foundation that Unity School is built. It is a book that every Truth student should read and study. After you have mastered it we are sure that your conception of Truth will lead you to the best things in life.

Christian Healing, in cloth binding, $1. Send for it today.

Once in a Blue Moon

Comes an Inspired Book on Healing!
Many Years Ago We Had

"Christian Healing"

Then Came

"Divine Remedies"

OUR LATEST

Heal Thyself

By RUTHANNA SCHENCK

Thirty-seven Lessons on
Actual Healing of Disease

Practical! Understandable!
A Necessity!

Heal Thyself presents proof that health is not a condition of the body alone, as so many persons think. Health also means a healthy mind. If you are seeking health, you should seek it both in body and in mind. *Heal Thyself* will help you to find it in both.

$1, Cloth Bound

UNITY SCHOOL OF CHRISTIANITY

917 Tracy . . . . Kansas City, Mo.

THE QUESTION

"What are you?

"Until you can answer this question promptly and correctly at any time that it is asked, you do not know yourself well enough to trust yourself, to be happy, to be assured of continued safety and well-being."

THE ANSWER

Imelda Octavia Shanklin has answered that important question for you in her newest book, *What Are You?*

It is cloth bound and priced at $1. Order it from:

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

JUST THE THING FOR BUSY PEOPLE

Weekly Unity appeals especially to the busy person who has little time for reading and who wants the best in exchange for the least time and effort. Its articles are short and concise; it can be conveniently carried in pocket or purse; its ideas are practical, workable ones—just the thing for busy people.

Weekly Unity is priced at $1.50 a year. You can receive a sample copy by writing to Unity, Kansas City, Mo.

UNITY PERIODICALS

Read, Study, and Apply Unity Teachings, To Live Happily

Unity Daily Word—A page for each day

Weekly Unity—Everyday, livable truths simply told

Unity—Devoted to Christian healing

Christian Business—Practical ideas for business people

Youth—Appeals to youthful readers

Wee Wisdom—Teaches Truth to the little folk

Single copies, monthly periodicals, 15 cents; *Weekly Unity,* 5 cents

Yearly subscriptions, $1.50.

UNITY BOOKS AND BOOKLETS

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